

# ADAHOONILIGII

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## NIHÍ SHÍÍ HAA YIT'ÉEGO BAA NTSÍDAAHKEES BIK'EHGO NA'NILKAADÍ NIHÁ HADILYAAGO KWII NAALTSOOS BIKÁÁ' NII'NILÍGÍÍ ?

Díí bik'ehgo na'nilkaadí náánídlíí dooleet ha'níigo Tségháhoodzání dóó kéyah yaa 'adahalyáanii dóó na'aldloosh naagháagi binaanish ndaat'i'go yiniiyé sinilii, 'Índa Wáashindoondi t'áá 'ákódaat'éi yiniiyé nináadaas'nilii hadeidiilaa. Tségháhoodzánídi béesh bąqđ dah naaznili 'álah náánásdlií'go díí naaltsoos diné bá háádilyaaígíí baa ndahódóo-t'íí. 'Éi bąqđ díí naaltsoos háádilyaaígíí hazhó'ó bee 'ahít dahóne', dóó doo nihít béedahózingóó binda'idótkid. 'Áko nálahdi béesh bąqđ dah naaznili yah 'ííjée'go t'áá nihít béedahózin dooleet. 'Índa t'ah kodáq' nihibéesh bąqđ dah naaz'ání danilíinii bit baa ndaah't'í. 'Áko nálahdi 'álah 'azlií'go łahgóó t'áadoo hazhó'ó bik'ida'dootąq' da yéegóó nihá yínda'idídótkit. T'áadoo bahat'aadi łahgóó dah ndahidoolkit. Díí dah nínádaalki'góó k'éedaasdąđgo shíí 'índa yá'át'éehgo bee ch'ihodoogáát. 'Índa 'at'ąq kéyah dah nahaz'ąq'góó doo ts'ídá 'aheet'éego bá yá'át'éeh da



dooleetgo da 'át'é. 'Éi bąq t'áá nihít nahaz'ąqdi 'adahoot'éhigíí díí naaltsoos 'ánínigíí bit 'ahąqđ ndaahnilgo nihibéesh bąqđ dah naaznili danilíinii bit nabik'i yádaat'i'.

Díí naaltsoosígíí diné bich'i' dawólta'go naaki daats'i nínáádidoozit. T'áá 'áko baa hwiinít'ííhji' 'ahodoolzhish. Diné bizaad bee 'ak'e'eshchínigíí dayólta'ii díí naaltsoosígíí diné 'álah ndaadleełgóó dayólta' dooleet. 'Índa Tségháhoodzánígi kéyah yaa 'adahalyáanii 'índa na'aldloosh naagháagi binaanish ndaat'i' yiniiyé sinilii 'álah nda'adleełgóó dayínóhkeedgo 'éi hazhó'ó ndayídótkid dooleet. 'Éi shíí t'éiyá yá'át'éehgo nihít náhodoolnih nda'idótkidgo, háálá 'éi 'áájí honaanish 'ádaat'é. Díí diné bizaad bee 'ak'e'eshchíígo dayólta'ígíí na'idótkidgo t'áá ná't'ąq' nihich'i' háádoodzih shíí ndi dibé binaaltsoos bibeehaz'áanii yígíí doo ts'ídá bit béedahózin da. Doo 'ákót'éégóó yee nihít náhoolne'go doo yá'át'éeh da. 'Éi bąq na'aldloosh yindaalnishii t'áá bí ndayídótkidgo 'éi yá'át'éeh. 'Índa

naat'áaniishchíin danilínigíí da t'áá bit béedahózin. Díí naaltsoosígíí diné bizaad bee béé'álnéehgo t'áá baa nahodigí'go 'ashiiké' ta' yinidaashnish. 'Áko ndi łahgóó doo 'ákódaat'éé dago da 'át'é. 'Éi bąq doo hazhó'ó bik'ida'doohłjhgóó binda'idótkid. Díí naaltsoos 'áníinii yígíí diné t'áá 'aktso yik'idadi'dootłłt biniiyé diné bizaad bee béé'ályaa.

Díí kwii naaltsoos bikáa'gi 'ak'e'eshchínigíí yéigo daditłitgo bee 'ak'e'eshchínigíí 'éi beehaz'áanii ha'nínigíí 'át'é. Saad dabidziilii lą'i bitahgo bee 'ak'e'eshchí. 'Áko 'éi t'áá ndanitł'a. 'Índa kót'éego saad dabidziilii bee 'ak'e'eshchíígo 'áátłi'niinii doo ts'ídá t'áá yini 'át'éegi dabikáa' da łeh. T'óó bik'ííi' hada'iisdzií'go t'áá hó bee béedizh'dootłłtgo da bikáa' łeh. 'Éi bąqđgo t'áá nanitł'a. T'áátá'hádi bik'i 'adeesgalgo ts'ídá t'áá yini 'át'éego baa hodoonihígíí doo biighah da. 'Éi bąq Bilagáana na'aldloosh naagháagi binaanish ndaat'i'ii nihiká 'ííjée'go kwii Bilagáana bizaad t'áá bééhóziní yígíí bee baa nááhane'go

'ályaa. Beehaz'áanii saad dah naazhjaa'ígíí t'áá 'éi bikéédéé' saad t'áá béedahózinii bee baa nááhane'go 'atkéé' níjaa. Beehaz'áanii saadígíí ts'ídá 'áníinii 'aktso baa hane' dóó hazhó'ó bee bik'idi'dootłłtígíí biniiyé saad ta' bínáadei'nilgo baa nááhane'.

Díí k'ad Bilagáana k'ehjí hazhó'ó baa hane'ígíí t'áá náábikéé' góne' t'éiyá diné k'ehjí 'ak'e'eshchíígo bee baa nááhane'. 'Éi díí Bilagáana k'ehjí saad t'áá bééhózinigo bee baa nááhane' ha'nínigíí bits'ąqđóó baa hane'. Hazhó'ó bee bik'idi'doohłłt biniiyé diné k'ehjí 'atđó' saad díkwii shíí bighąqđ náádadeeshjaa'go bee baa nááhane'.

Bilagáana k'ehjí May wolyéego ndízidígíí jó nihí 'éi T'ąqtsoh dabidii'ni, 'éi ndeezidgo díí kwii bik'ehgo na'nilkaadí baa hane'ígíí naaltsoos t'áá 'adaalts'íisigo bee hanáahidínoodah. Saad ndahaasdzií'góó t'áá bíká hada'ohsiid. 'Éi baa ndahodoolnih. 'Áko níláahdi naaltsoos t'áá 'adaalts'íisigo bee hanánidéehgo k'éedadooldąqđ.

The men who work on the rangeland and on livestock matters at Window Rock and in Washington, have drawn up a set of revised grazing regulations. At the next Council meeting this matter of grazing regulations will come up, and the Council will discuss these proposed revised grazing regulations. Therefore, it is very important that the Navajo people learn as much as they possibly can about them before the Council meets. You should learn about them in order to help your Councilman. You can discuss them with him. Maybe you will think of some questions that he should ask for you at the meeting. There are no doubt some problems to be solved before these grazing regulations could work smoothly. You will know the problems that might arise in each area. Call these to the attention of your Councilman.

During the two months between now and July, these grazing regulations will be discussed with the people all over the reservation.

The men who work on the written Navajo language will read this paper to groups of people over the reservation. The livestock and range men from Window Rock will attend meetings to answer questions for you. You should ask your questions to the men who work on livestock matters. Maybe the men who work on written Navajo could answer your questions for you, but they do not know all about these livestock matters and they might make mistakes. So please direct your questions only to the men who work on livestock matters. These are your district supervisors, and the men from Window Rock. The men who work with written Navajo have made a careful translation of these grazing regulations to help you get a full understanding of them.

First, in very black letters, we have written down on this paper the law itself. Some of the words in this law itself are hard words. Sometimes there are meanings which are implied rather than stated as such. There-

for, with the help of the livestock and range men themselves, we have written a simplified English explanation of each part of the grazing regulation. We put this simplified explanation under each section of the grazing regulation. The simplified explanation says everything that is said in the section of the law which it explains, but says much more. The things which are added, are added so you can better understand the law.

Then under this simplified explanation is the Navajo. The Navajo is a translation of the simplified explanation. In the Navajo we have covered everything that the law says in each case, and have added examples or other information to make the law clear to you.

At the end of May we will print this same law in the form of a little book. At that time we will correct any mistakes you may find in this one. If something is told so it is not clear, or if you find any mistakes in translation, please tell us about it so we can correct it.

## T'ÓO CH'IDAAST'ANIGO 'ÁLTSE BEE HANE'II

Tádiin dóo ba'aan tsosts'idígíí wolyéego yihahqá biyi' (1937) dóo wóshdégé' Naabeehó dine'é na'aldloosh t'ah 'ta' ndeiniyoodii naaltsoos dah daalchíí' ha'nínígíí yik'ehgo dahwéetáahgo dííjígóo hoolzhish. Díí naaltsoos dah daalchíí' ha'nínígíí lq'í diné 'atídabiilaa ha'níigo haa shíí nízahdégé' t'áa ch'éedahojit'áahgo hoolzhiizh. 'Éidígíí baq-gogo naaltsoos t'áa 'ahgo 'anáánát'éii bik'ehgo dah náa'diildee'go la' yá'át'éeh dooleet'í 'át'é, jó kódzaa.

Naaltsoos dah daalchíí'ígi' bee hahóoyáa dóo t'áa nináhahááh bik'eh na'aldloosh bi'oh 'ánínádaal'ijhgo tsosts'id daats'í náahai. Ch'ilígíí bi' 'aheeníltsoo 'adayósín ha'níigo. Dízdiin dóo ba'aan tá'ígíí wolyéego yihahqá biyi' (1943) 'inda na'aldloosh bidahidí'níígíí ni' kónálya, 'í'ígíí t'éiyá t'áa baa nínadahat'ijhgo hoolzhiizh — 'áko ndi naaltsoos dah dayínótsósígíí t'áa ká biláahgóo 'ada'noot'í'kíi la' 'éi t'áa béedaafniih ha'níigo bee nihich'í' háada'adziho hoolzhiizh.

Dízdiin dóo ba'aan tsosts'idígíí wolyéego yihahqá biyi' (1947) 'aak'eego Wáashindoondégé' Bilagáana Lee Muck wolyé Naabeehó dine'é kéyah bá náhasdzooígíí haidoosít ha'níigo dah diil'a'. Lee Muck 'éi Kéyah Binant'a'í bi'di'níinii t'áa yikéé' góne' dah náánás-dáii 'óolyé. Díí Bilagáana kéyah yikáa' ha'ísid dóo Kéyah Binant'a'í naaltsoos yee yit' 'anáyoo'nil. 'Ídágá' Kéyah Binant'a'í ha'nínígíí naaltsoos yit' yah 'anáyoo'nilgo díí k'ad bik'ehgo na'nilkaadí wolyé-hígíí diné bá 'ahgo 'ánályaago t'éiyá yá'át'éeh dooleet' lá níigo naaltsoos yit' yah 'anáyoo'nil. Naaltsoos dah daalchíí' ha'nínígíí bik'ehgo k'ad diné dah yikah lá. 'Áko naaltsoos ntsaa ha'nínígíí t'óo t'áa 'éi t'éiyá bá yá'át'éeh dooleet' nahalin níigo yee naaltsoos 'anáyoo'nil Kéyah Binant'a'í bich'í'.

Dízdiin dóo ba'aan tseebíígíí yihahqá biyi' (1948) daqgo Wóózh-ch'ííj (March) ha'nínígíí biyi' Tségháhoodzánidi béesh baqah dah naaz-níí 'álah silj'go naaltsoos ntsaa ha'nínígíí hach'í' yéelta'. 'Hoozdo hoolyéedégé'go Bilagáana Millin wolyé léi' díí naaltsoos ntsaa ha'nínígíí yaa nahasne'. Díí naaltsoos bee nihit' nahazne'ígíí 'áltse nihidine'é bee bi' ndahodiilnih dóo hazhó'ó bi' baa ndadiit'ij'. 'Áko 'inda bee lá da'iidleehgo bee lá da'diidleek. Doodago 'atdó' dooda daaníigo béesh baqah dah naazníí danilíinii yee ndahaz'á 'íidágá'.

Tségháhoodzánidi 'álah 'azlj'go naaltsoos ntsaaígíí hach'í' yéelta' ha'nínégédágá' 'atdó' béesh baqah dah naazníí danilíinii díí naaltsoos dah daalchíí' ha'nínígíí bibeehaz'áanii na'aldloosh bi'oh 'anáálníí níigo saad dah shijaa'ígíí t'óo 'áltseéd díí naaltsoos ntsaa ha'nínígíí baa hwiinít'í biná t'áa dah haast'ógo dooleet' daaníigo naaltsoos Resolution wolyéhígíí yee ndeistsooz. 'Éi t'áadoo naaki ndízidí Kéyah Binant'a'í ha'nínígíí yee lá 'astj'. T'áa diné 'ánihwii'aahii dani-lj'go 'aa hwiinít'í bá haz'áq dóo bibeehaz'áanii nilínígíí dó' díí na'aldloosh bidahidí'níígi saad bá dah shijaa'ígíí 'áltseéd bíni' t'áa dah náahaast'ógo dooleet' dadíiniid. 'Éi t'áadoo ts'ídá nizaad nihoolzhishí T'áqtsóh dabidíí'níigo ndízidígíí naadiingóo yootkáatgo Kéyah Binant'a'í ha'níinii diné naaltsoos ch'ideiz'ahqá yee lá 'astj' hodoo'niid. 'Áko 'éi 'áadégé' t'áa tsj'itgo díí bik'ehgo na'nilkaadí ha'nínígíí t'óo 'áda háadadohléehgo da 'áda nínáadadoolyéet' níigo naaltsoos 'áyiilaa. Naaltsoos 'áadégé' 'áyiilaagíí 'ahgo kóníigo saad bikáa'; "T'áa díí dízdiin dóo ba'aan tseebíí yígíí wolyéego yihahígíí biyi' (1948) 'aak'eego Ghagj' (October) ha'nínígíí 'áa'ii góne' shíí díí

naaltsoos bik'ehgo na'nilkaadí 'ta' háadilyaa dóo bee lá da'azlj'go siltsóoz dooleet', níigo bikáa'. 'Áko ndi nihoot'ánígíí t'áa hazhó'ó t'áa 'ahánígíí nihoot'áq lá. Doo la' bíghah da dadíiniid Naabeehó dine'é. 'Áko nihoot'ánégé t'óo náas deest'á silj'.

Béesh baqah dah naazníí danilíinii díí naaltsoos dah daalchíí' ha'nínígíí yee has'áanii 'ahgo saad dah shijaa' t'óo dah dayizt'ógo dóo t'áadoo ts'ídá lq'í yitkaahí Wáashindoondégé' naaltsoos 'ta' 'álya lá. Díí Wáashindoondégé' 'ahodoo'niidígíí k'adí díí naaltsoos dah daalchíí'ii bibeehaz'áanii yígíí t'áadoo t'óo 'ahgo 'anáálníí dooleet' hodoo'niid. T'óo 'ániidí yígíí 'ta' 'áda nínáánótyé, doodaii' t'áa díí naaltsoos dah daalchíí'ígi' bibeehaz'áanii yígíí t'óo t'áa nihit' yá'ádaa-t'ééh góne' 'át'éego háadadohléehgo bik'ehgo dah ndadoohkáahgo 'atdó' yá'át'ééh hodoo'niid lá Wáashindoondégé'. Ts'ídá 'agj' 'ahool-zhiizhgo naaltsoos t'áa nihí bee 'áda nínáahodinoht'aahígíí bee ch'í-hodoogáat' ha'níigo nihoot'ánégé 'éi náas náadeest'á. 'Indins Binant'a'í Commissioner ha'níinii náas yideez'á hodoo'niid. Dízdiin dóo ba'aan náhást'éígíí wolyéego yihahígíí biyi' (1949) Ya'isjáastsoh (July) 'áa'ii góne' ts'ídá t'óo bee ch'ihodoogá'igo hasht'eet'ée dooleet' díiniid. 'Áko 'éi kóhoot'éedágá' Ya'ishjáashchilí (June) ha'nínígíí biyi' béesh baqah dah naazníí dajilíinii bee ho' dahóone'. Kodóo ts'ídá naakits'áadah ndeezidj' dibé binaaltsoos náánídlj' dooleet'ii baa ntsidaahkees dooleet'. Nihidine'é bi' baa ndaah't'ij dooleet'. T'áa nihí 'ta' 'áda ndano'lyéego 'ta' 'áda ndadoolyéet' dahodoo'niid ni'.

Kóhoot'éedágá' dóo wóshdégé' diné 'álah ndaadleehgo díí naaltsoos ntsaa ha'nínígíí diné bee bi' ndahane'go hodeeshzhiizh. Díí naaltsoosígíí dó' t'áa diné bizaadígíí bee naaltsoos bikáa' sinilgo diné bich'í' dayéelta'. 'Áko 'ta' t'áa yik'ida'diit'á silj'. Díí naaltsoos ntsaa ha'nínígíí 'ahgóo diné doo yik'ida'diit'ijh da. 'Áko ndi 'éi 'ta' Naabeehó dine'é doo bídadéet'í da. 'Éidígíí baqagogo díí naaltsoos ntsaa ha'nínígíí t'áa ndahashjishígíí diné yik'idi'doot'í'ígíí doo bíghah da. Diné 'ta' 'ádaáníigo díí k'ad naaltsoos bik'ehgo na'aldloosh dah dayíníilyéhígíí t'áadoo 'ta' 'ahgo 'análnéhe bíni' t'áa 'ákót'éego bik'ehgo dah yikahgo yá'át'ééh daaní.

'Áko ndi 'áláah ha'a'ahdégé' 'ahá'niigo t'áa 'ákót'éego naaltsoos bidziil nahalinij t'áa géed na'aldloosh dah dayínó'féego náásgóo hoolzhish dooleet'ígíí 'éi dooda hodoo'niid. Díí naaltsoos dah daalchíí'ígi' bibeehaz'áanii t'óo háadadohléehgo bik'ehgo dah ndoohkáahgo 'atdó' yá'át'ééh hodoo'niid.

Naaltsoos dah daalchíí' ha'nínígíí bibeehaz'áanii Tségháhoodzá-nígi háadilyaa. 'Áadóo 'ániid t'óo daqj' ch'éehoolzhiizh yéedágá' Wóózhch'ííj wolyéego ndízidégé biyi' Wáashindoongóo naashjaa'. 'Áadi Wáashindoon yá ndaálnishii na'aldloosh binda'anishj' binaa-nish ndaat'í'ii deidínóot'ij' biniiyé. (Na'aldloosh binda'anishj' binaa-nish ndaat'í'ii ha'nínígíí kéyah na'aldloosh yikáa' da'ayanígíí ts'ídá yaa 'adahalyá.) Diné bá yá'át'ééh dooleet' dó'osh 'í hwiinidzinígíí kwii naaltsoos bee háadilyaa. Díí naaltsoosígíí háadílnéehgo naaltsoos ntsaa ha'nínígíí biyi' saad dah naazhjaa'ígíí 'ta' hahaa'snilgo kóji bee hadilyaa. 'Índa naaltsoos dah daalchíí'ígi' biyi' dóo 'atdó' 'ta' kóji' bee hadilyaa. Naaltsoos ntsaaígíí biyi' Naabeehó dine'é doo bídadéet'í da danilínígíí t'óo nahj' kódaalyaa. 'Índa naaltsoos dah daalchíí'ígi' biyi' diné bee 'atídabi'dil'í ndahalinígíí nahj' kódaalyaa



Díi naaltsoosígíí Wáashindoondi baa dahwiiníst'íjgo Naabeehó dine'é kót'éego yee ch'ídahodoołáát ha'níigo kwii bikáá' nááhásdzo. Bik'ehgo hahodoogáát ha'nínígíí t'óó bee hada'iisdz'ígo bee ndahodiiíst'ánígíí 'adaat'é. Díi bee hahodoogáát ha'níigo kwii naaltsoos bee hadilyaaígíí diné bich'í' yídóoltah dóó ha'át'éego shíí yaa ntsí-daakees dooleet. 'Ada'ool'íí danilíinii bee ch'íhodoogáát ha'níigo kwii naaltsoos bikáá' sinilígíí Naabeehó binant'a'í béesh bąqah dah naaznilí dajilíinii díi k'ad t'ah násidí 'át'éego yá'át'éehii ta' bee háa-dazhdidléehgo t'áa bee há haz'q.

Dibé binaaltsoos naaltsoos dah daalchíí' ha'níigo k'ad diné ndeijaahígíí 'éi doo 'ilíí da dooleet. Náánáahgo 'adaat'éii nináádajijaah dooleet. 'Inda haa shíí nízah ninááhlzhishgo bee 'anda'at'áah dooleet. T'áa bee 'anda'at'áah dóó t'áa 'áko 'ániidí 'anáálníí' dooleet. 'Ákwíí.nínáahgo 'ániidí 'anáálníí' dooleet ha'nínígíí t'áadoo hazh'óó bee nihoot'aahíish bee ch'íhodoogáát. 'Éi bąq kwii 'áhodoo'niid, díi naaltsoos dah daalchíí' k'ad diné dah dayíłtsósígíí 'aak'eego Níłch'its'ósi ndízidígíí (November) niyíłkaah góne' bich'ąqah ndi'dootsih. T'áa 'ákodí t'áa 'ádíí' 'ilíí dooleet hodoo'niid.

Biiskání Níłch'itsoh ha'nínígíí (December) t'áa'ii dóó hayíłłkągo naaltsoos łahgo 'adaat'éhígíí bee ch'íhodoogáát hodoo'niid. Bilíí' dahólóonii t'áa 'altso naaltsoos bá hadahidínóodah. 'Áko ndi diné bináhasdzo biyi' halíí' naakaigo t'áa 'ákwii bił haghango t'éiyá naaltsoos há hadahidínóodah. T'áa 'ákóne' t'éiyá chodao'íí dooleet. Díi na'aldloosh binaaltsoos há háána' dóó hléi t'áa' nááhajíí' 'ilíí dooleet. 'Aadi 'ániidí 'anáálníí' dooleet. Naaltsoosígíí t'ááłáhago hooghan 'aląqjii' 'ąjiziinii házhi' bikáá' dooleet. 'Áádóó ha'átchíní danilíinii t'áa 'altso 'ayaagi bízhi' dabikáa' dooleet. Díi k'ad dízdii dóó ba'aan náhást'éígíí wolyéego yihahígíí (1949) haa'í hoolzhishgo shíí na'aldloosh há náadayíđóoltah. Díi há da'éelta'go na'aldloosh 'anéelt'e' há yéelta' yéé t'áa 'éi bik'ehgo dibé t'ááłá'í 'ootchosh ha'níigo 'olta'ígíí kwii bee ná haz'q dabikáa'go naaltsoos 'ániidígíí bee há hadahidínóodah. 'Ayázhi danilínígíí 'éi doo bił da'olta' da 'iishjąq 'ákót'é. 'Áádóó dízdii dóó ba'aan tsosts'idígíí wolyéego yihahąq biyi' (1947) Níłch'itsoh (December) ndízidígíí t'áa'ii dóó hayíłłką dóó wóshđéé' haa'í da 'éi dibé binaaltsoos t'óó 'áltseéd bee 'a'đeet'q nilínígíí dibé t'ááłá'í 'ootchosh ha'níigo 'olta'ígíí 'ákwii bikáa'ii, 'inda naaltsoos dah daalchíí' ha'níinií bikáa'ii bił 'ahíidzogo 'anéelt'e' silí'ígíí biláahgo díi naaltsoos 'ániidí ha'nínígíí bee há hadoonahígíí 'éi dooda.

Kwii hastiin John Doe wolyé bee hane': — Díi hane'ígíí doo t'áa 'aaníi da ndi t'óó bee 'ak'idi'dootłígíí t'éiyá biniiyé. Díi hastiin John Doe joolyéhígíí naaltsoos dah daalchí'ígíí t'ááłáhadi neeznádiin dóó ba'aan 'ashdladiin bikáa'go dah joołtsos. 'Éi hléi naaltsoos dah daalchí'ii t'óó dadínéezdee' yéđđąq 'ákót'éego há háána'. 'Áádóó dízdii dóó ba'aan tsosts'idígíí wolyéego yihahąq biyi' (1947) Níłch'itsoh wolyéego ndízidígíí t'áa'igóó yoołkaałgo dibé binaaltsoos t'óó 'áltseéd bee 'a'đeet'q nilíinii 'ashdladiin bikáa'go há hanáánaána'. 'Áko t'áa 'atah 'ahíi'nilgo naakidi neeznádiin bee naaltsoos dah joołsih silíí'. Há 'éelta'go na'aldloosh t'áa dāneeyāanii naakidi neeznádiin há yéelta'go t'áa 'ákót'éego naakidi neeznádiin bee ná haz'q hałniigo naaltsoos 'ániidí yígíí há hadoonah. Naaltsoosígíí na'nile'dii naakidi neeznádiin yee há has'ąq lá ndi na'aldloosh há dawolta'go t'ááłáhadi neeznádiin t'áa 'ákódigo há yéelta'go 'éi díi naaltsoosígíí t'áa neeznádiini bikáa'go há hadoonah. 'Azhą bił'áahdidąq' naaltsoos dah daalchí'ígíí neeznádiin dóó ba'aan 'ashdladiin bee há háána' nt'ée' ndi t'áa neeznádiini há yéelta'go t'áa 'ákódigo bee há hadoonah.

Díi dibé binaaltsoos t'áa' nááhajíí' bee 'ada'ii'aahígíí há 'adaalne'go kéyah 'at'ąq dah nahaz'ąqgóó ts'ídá ch'il 'anéelt'e' hólónígíí biláahgóó 'éi doo na'aldloosh 'adazhdoonił da. Ts'ídá baa 'aháyąqgo hoł hadahwiisdzo biyi'góó ch'ilígíí t'éiyá bik'ehgo kéyah bikáa' na'aldloosh 'at'ąq ndidoo'nił. Na'aldloosh 'anéelt'e'jii 'agháájłgo náánałahjii kéyah haz'q bikáa' ch'il hólóqgo ta' 'ákóq halíí' bił 'adahizhdooneet. 'Áko ndi ta' jizí 'ákóq 'ahodí'nóodzotłígíí 'atdó' dooda. T'áa hó bee hólólníih dooleet 'éi. Jó t'áa hó há yá'át'éeh dooleetígíí 'éi bąq t'áa hó bee hódahólníih. Naaltsoos há hadahineezdee'ii t'áa 'ájíłtso shí doo t'áa k'ad háajii' da dēnāa da dajiniigo 'éi t'áadoo ta' t'áa 'iiyisíí bee 'atího'dilnéhé le'dótt'e' góne' 'adanéelt'e'go na'aldloosh dah dazhnéeyóđígíí t'óó yaa kóđazhdoolííł. 'Áko ch'il bił 'aheeníłtsojii' 'adoolkił. 'Áko ndi t'áa naadiini dabil'ígíí 'éi doo yaa kóda'doolííł da. Naadiin dóó ba'aan dóó deigo dahodees'ahígíí t'éiyá díkwíí shíí bidahididoohnił dahodí'doo'niíł.

Díi dibé binaaltsoos t'áa' nááhajíí' bee haz'q ha'nínígíí há hadahąqsgo kwíígíí wolyéego hótsoago náhasdzooígíí biyi' bee ná haz'q níigo dabikáa' dooleet. Tsosts'idts'áadahígíí wolyéego náhasdzooígíí biyi' łahgo Hóyéé' hoolyé. 'Ákwii diné kéedahat'ínígíí dibé binaaltsoos bá hadahąqsgo 'éi t'áa hooshch'í' Hóyéé' hoolyéego kéyah na'aldloosh bił baa 'aháyąq biniiyé t'áa 'ahoołts'íisigo hahoodzooígíí

biyi' na'níłkaadgo bee ná haz'q dabikáa'go bá hadahidínóodah. Háa-lá 'ákwii t'áa 'íłłđjii' 'éi Range Unit wolyé ha'nínígíí ta' si'q. Náánałahgóó kéedahojit'íinii shíí 'éi t'óó 'ákwíígíí wolyéego hótsoago náhasdzooígíí biyi' ná haz'q níigo dabikáa'go naaltsoos há hadahidínóodah. Dibé binaaltsoos há hadahineezdee' dóó bik'ijii' haa'í hoolzhishgo shíí díi k'ad 'ákwíígíí dabidii'niigo hótsoago ndahasdzooígíí biyi' kéyah t'áa 'adahoołts'íisigo hanáadahasdzo dooleet díkwíigo shíí. Tó da hólóqgóó, 'inda ch'il dahólóqgóó da shíí haa shíí daníłtsogo hadahasdzo dooleet. 'Éi Range Unit wolyé Bilagáana k'ehjii. Díi Range Unit wolyé ha'nínígíí shíí t'áa 'at'ąq bízhi' dahólóqgo naaznil dooleet. 'Áko díi kéyah bikáa' hazh'óó 'at'ąq ndaho'dishjaa'go dibé binaaltsoos dah dajíłahígíí ni kéyah kóhoolyéhígíí bikáa' ná haz'q lá níigo dabikáa' dooleet. Doo bikáa' dago 'éi díi Range Unit wolyéego naaznil ha'nínígíí doo ta' bił dízh'nóołkał da. T'áa bita' dahonít'i'góó shíí t'éiyá halíí' da'ayąq dooleet. 'Inda díi kéyah Range Unit wolyéego naaznilígíí ta' bił'jii' hwi'ílnii'go 'atdó' ts'ídá t'áa 'ákóne' t'éiyá halíí' da'ayąq dooleet. T'óó'góó 'éi dooda.

Bilagáana k'ehjigo Land Management District dełniigo k'ad nihitahgóó dahótsoago ndahasdzo. Nihí diné niidłinii 'éi 'ákwíígíí wolyéego náhasdzooígíí dabidii'niigo dayiniíjii. 'Éidígíí bini' t'áa naaznil dooleet ní díi naaltsoos. K'ad díi dahótsoago hadahasdzooígíí biyi' diné kéedahat'íinii yá'át'éehgo t'áadoo le'é nayik'í tsidatłkeesii díkwíigo da bits'a'nilgo 'atah nádleełgo diné yíł kéedahat'íinii yá t'áadoo le'é nayik'í yádaatłi' dooleet. Na'aldloosh naaghąagi, 'inda kéyah haz'ąqgi nayik'í yádaatłi' dooleet. 'Áádóó t'áa ha'át'ii shíí nayik'í yádaatłi' dooleetgo béesh bąqah dah naaznilí danilíinii yee bá dahooł'a' shíí t'áa 'altso nayik'í yádaatłi'go bee bá haz'q dooleet. Bił kéedahojit'íinii t'éiyá t'áadoo le'é bá nabik'í yadajíłti' dooleet. 'Áádóó náánałahjii nináadahasdzoígíí 'éi 'ájí ta' yiniyé nináadaas'nil dooleet. 'Éi 'ájí t'áa sałdii 'ákót'éego bił nááhást'q. Díi diné bits'a'nilgo nii'nił ha'nínígíí Naabeehó dine'é t'áa kéedahojit'íigóó t'áa hó 'adá ndahizhdoo'nił. T'áa baa deijółii shíí ndahizhdoonił. Béesh bąqah dah naaznilí 'atah nilíinii dóó t'áa' naaznilí ha'nínígíí 'atah nilíí ndi t'áa 'atah ndooltéełgo bee haz'q. Díi diné t'áadoo le'é nayik'í yádaatłi' dooleet biniiyé nii'nilígíí District Governing Body wolyéego yózhí díi naaltsoosígíí. Díi District Governing Body wolyé ha'nínígíí ndahaas'nilgo t'áa bił dah nahaz'ąqgóó diné dibé binaaltsoos bá hadahineezdee'go ni kó'óolyéeni ni'di'nínígíí kéyah kwii kóhoolyéego haz'ánígíí bikáa'gi nilíí' naakai dooleet dahatłniigo náhasdzo biyi' na'aldloosh ndahaa'nil biniiyé haa shíí honíłtsogo hadahasdzo dooleetígíí hataa deidi'a' dooleet. Díi Bilagáana k'ehjii Range Unit wolyé ha'nínígíí 'áatłi'ni.

Dibé binaaltsoos t'áa' nááhajíí' bee haz'q ha'nínígíí hataa'niilgo díi 'ániidí baa hóone'ígi 'át'éego diné baa dahidínóodah. Diné bilíí' dahólóonii 'altso naaltsoos bá hadahineezdee'go kéyah bikáa' nahaz'q łahgóó ch'ilígíí daalą'igo, na'aldlooshígíí 'éi t'áa 'ach'í'go 'adanéelt'e'go naakigo 'atkéé' haz'q diné t'áadoo le'é yá nayik'í yádaatłi' dooleet biniiyé bits'a'nilgo sinilii yida'doolííł. Háa góne' shíí há yaa ntsí-daakees dooleet. Diné naaltsoos dah dayíłahígíí t'óó na'aldloosh bá náas kódadoolnił daaniigo shíí t'áa 'ákódoonił. Ba'átchíní dahólóonii Naabeehó bináhasdzo yii' kéedahat'íinii bilíí' 'adaadinígíí shilíí' hodooleet danizinií dibé binaaltsoos łą' bá hadahidínóodah daaniigo shíí 'atdó' t'áa 'ákódoonił. Na'aldloosh dóó ch'ilígíí bił 'ahąqah sinilgo, na'aldlooshígíí 'a'oh neel'ąqgo 'éi 'ákót'é 'iishjąq. Díi k'ad diné dibé binaaltsoos bá hadahineezdee' dóó níwołjii' ts'ídá t'áa baa ntsí-dajikeesigi 'át'éego diné bił kéedahojit'íinii t'áadoo le'é bá nabik'í yadajíłti' biniiyé jiznilií hodine'é bił kéedahojit'íinii bihónéedząq góne' bá nda'jítłkid dooleet. T'áa 'ákót'éego hléi 'ashdladiin dóó ba'aan naaki wolyéego yihahígíí (1952) biyi' Níłch'its'ósi (November) wolyéhígíí 'altso ndeezidjii' nihodołzhish. 'Áajii' naaltsoosígíí t'áa' bináahai dooleet. 'Áádóó 'inda naaltsoosígíí 'ániidí 'ánídaalne' dooleet.

Hazh'óó baa nááhane'go 'éi kót'é: — 'Ákwíígíí wolyéego náhasdzooígíí biyi' kéyah naaskáa'go dibé t'ááłá'í 'ootchosh ha'nínígíí k'ehgo 'éelta'go 'ákóne' 'ashdladi miil bihóoghah lá. 'Áko ndi diné k'ad naaltsoos dah dayíłahígíí dįđi miil t'áa 'ákódigo bíghah lá hodoo'niidgo t'ááłáhadi miilgo t'ah 'adin nilíí dooleet. 'Éi 'ákwii béesh bąqah dah naaz'áni dajilíinii diné bił kéedahojit'íinii bee hódahólníih. Diné binaaltsoos dahólónígíí dibé 'anéelt'e' dabiká'ígíí t'óó bá náas dazhdíłkeedgo shíí t'áa 'ákóđazhdoolííł. Diné bilíí' 'adaadinígíí bini' bilíí' dahodooleet dajiniigo shíí 'atdó' diné bilíí' 'adaadinii bitaa dazhdidoo'aąłgo naaltsoos bee bá 'adadoolnił. 'Éi 'ákóđzaago 'inda na'aldloosh ha'nínígíí ch'il t'áa bił 'aheeníłtso dooleet.

Dízdii dóó ba'aan t'ááłá'í yígíí wolyéego yihahąq biyi'jii' t'áa kónizah ninááhlzhishgo nihikéyah bikáa' 'áhoot'éegi hanálzi'go hoolzhiizh. 'Inda kéyah chodaoł'ínígíí ndi bee hanihi'dilziidgo hoolzhiizh. 'Éi k'ad náahdi naaltsoos bee si'q. 'Áádóó k'ad t'áa haa'í hoolzhish-

go shíí na'aldloosh yinant'a'í danilíinii kéyah nihá hanáádeidoosít. Ch'il kéyah bikáá' hólónígíí hadeidoosít. Kwii haz'ánígíí kohgo ch'il bikáá' hólóó lá. 'Ako 'ákwii na'aldloosh kónéelqá' b'íhóoghah lá daanfigo rílaahdi naaltsoos bee si'q ha'nínéé yikáá' 'ánáádeidoodlilit.

Díí k'ad 'áda'doolníítgóó 'áníídí bee nihít nahazne'ígíí b'íni' t'áá 'éi bik'ehgo díí naaltsoosígíí yik'ehgo diné dah didookah daaníí lá na'aldloosh bina'anishj'í binaanish ndaat'i'ii. Biniinaanii 'éi kwii 'ashdla'go 'atkéé' haz'q: —

Łáa'ii Góne'ígíí: — Diné dibé binaaltsoos k'ad dah dayíjáhígíí t'óó 'ahayóí doo hada'deezbingóó ndeijaah. 'Éi b'q'q díí naaltsoos táá' nááhajj'í' bee haz'q ha'nínígíí na'aldloosh há dayéelta'ígíí t'éiyá bik'ehgo naaltsoos há hadahidínóodah. Naaltsoos dah daalchí'ée dibé naakidi neeznádiin bikáa'go dah joołtsos lá ndi há da'ólta'go t'áá neeznádiin dóo ba'aan 'ashdladiiní há yéelta'go t'áá 'ákódígo naaltsoos bee há 'ádoolníít. Łahj'í 'ashdladiin yéé 'éi diné binaaltsoos 'ádaadinii, shilj'í' hodooleet danízinígíí bitaa dadidoot'aat. Díí k'ad kéyah Naabeehó dine'é bá náhásdzooígíí Naabeehó nillíinii t'áá 'atso bá 'át'é. 'Índa lq'í shilj'í' hodooleetgo kéyahígíí shí dó' choosh'j'í dooleet danízin. 'Ako díí naaltsoos dibé bá 'ádaadingo ndanideehii diné bilj'í' 'ádaadinígíí b'íni' bitaa dadit'a'go yá'át'ééh. 'Akódzaago 'Índa diné lq'í díí kéyah bá 'át'é nilínéé chodayoot'j'í dooleet. Kéyah bikáá' hólónii bee 'ahééhániih nilj'í' 'áko. 'Ako ndi District Governing Body ha'níigo diné bít kééhojit'íinii bá t'áadoo le'é nabik'í yádajit'í' biniiyé jiznilígíí díí naaltsoos dibé bá 'ádaadingo t'áá b'íni' dadínéez-dee'ígíí diné t'áá bilj'í' dahólóq ndi 'áaj'í' ta' baa dahizhdi'aahgo t'áá 'ál'í' 'atdó'. Haidqá' t'áá hazhó'ó t'q daadzaaz. 'Ako dibéhéé t'óó 'ahayóí bidíníídee' silj'í'. Dibé há bida'íiniilta'go haa shíí néelqá' diné bilj'í' 'ádanéelt'e'yéé t'áá bich'í'go bá dayídóoltah. Haidqá' diné doo shóhoot'éégóó bilj'í' bi'oh daazl'í'ée díí naaltsoos dibé t'áá bá 'ádaadingo dadínéez-dee'ígíí t'áá bee béédaajilniihgo shíí yá'át'ééh díí diné

nabik'í yádajit'í' biniiyé jiznilii. Jó 'éi hó bee hódahólníih dooleet ha'ní.

Naaki Góne'ígíí: — Díí dibé binaaltsoos táá' nááhajj'í' 'ilj'í' dooleet ha'níigo hanáánidéhígíí diné Naabeehó bikéyah bá náhásdzooígíí yikáá' kéédahat'íinii t'éiyá bá 'át'é. 'Ako ndi béesh b'q'q dah naaz-nillí, 'Índa District Governing Body ha'níigo diné yit kéédahat'íinii t'áadoo le'é yá yaa ndaat'j'í dooleet ha'níigo nii'nítígíí díí bílák'ee silá. Háí shíí hoodzo yii' dabighan dadidooniit. 'Índa háí shíí dibé binaaltsoos ndeidiyoolah dadidooniit. 'Akódaat'éhígíí 'áaj'í' bílák'ee silá.

Táá' Góne'ígíí: — Díí k'ad naaltsoos dah daalchíí' ha'níigo diné dah dayíjáhígíí 'éi náhásdzo 'ákwíígíí daolyéego hótsoago ndahasdzooígíí biyi' t'áá 'atso'go 'ilj'í'. Díí k'ad dibé binaaltsoos táá' nááhajj'í' bee haz'q ha'nínígíí 'éi' t'áá 'adahoots'íísigo kéyah bá hadahasdzogo 'ákq' t'éiyá da'ílj'í' dooleet ní. 'Éi Range Unit wolyéego hadahwiisdzo dooleet ha'nínígíí 'áatyítní. Díí k'ad naaltsoos bik'ehgo na'nilkaadí táá' nááhajj'í' hadínóodahígíí bik'ehgogo t'éiyá kéyah łahgo haz'q doo ch'il t'áá dabíni' da dooleet. 'At'q'q dah nahaz'q'q'góó ch'il t'áá 'at'oh 'ádanéelt'e' ndi na'aldlooshígíí dó' ts'ídá bít 'aheenítso'go 'áda-ólzin dooleet. 'Ako łahgo haz'q na'aldloosh doo dahodidootchih da.

Díí' Góne'ígíí: — Díí bik'ehgo na'nilkaadí nabik'í tsíhodoookos biniiyé Naabeehó dine'é bich'í' nináánáltsoozígíí 'áníigo diné t'áá bí nayik'í yádaat'í' ní. Dibé há dayéelta'go naaltsoos dibé t'áá bá 'ádaadingo ndanideehii ts'ídá 'ádoolníitgi t'áá bí yee ndahodoo'áat. Diné t'áadoo le'é yá nayik'í yádaat'í' yiniiyé sinilii jó 'éi 'ákódaat'éi há yee ndahwii'aah.

'Ashdla' Góne'ígíí: — Díí k'ad naaltsoos dah daalchíí' ha'nínígíí bita'gi náánást'ánígíí 'át'é. 'Atch'ishdégé' saadígíí b'q'q hahas'nilgo bee hadilyaii 'át'é. 'Ako díí naaltsoosígíí ndazhdii'q'qo dibé binaaltsoosígíí táá' nááhajj'í' bee haz'q'q dooleet. Kót'éego bee hahodoo-gáat. Ts'ídá hanii shíí 'áaj'í' díí naaltsoos yee has'ánii yígíí bee hasht'e' ni'dooldah.

## INTRODUCTORY

From 1937 to the present the Navajo people have run their livestock under the Special Grazing Regulations. For some time it has been known that these regulations worked a hardship on the people, and that some changes should be made.

From 1937 until 1943 a stock reduction program was carried on to keep people from running more livestock than there was food for. Since 1943 there has been no further stock reduction, except for the removal of surplus horses — but the people have been urged to stay within their permits.

In the fall of 1947 Lee Muck, an assistant to the Secretary of the Interior, was sent out from Washington to make a study of range and livestock conditions on the Navajo Reservation. Mr. Muck finished his study and sent in a report to the Secretary of the Interior. In this report he recommended that the grazing regulations be changed, and he suggested that the General Grazing Regulations be considered as a possible replacement for the Special Regulations.

At a meeting of the Navajo Tribal Council in March, 1948, Mr. Millin from the Phoenix District Office explained the General Grazing Regulations. The Council then passed a resolution in which they said that they wanted to take this new grazing regulation home to their people and discuss it carefully before taking any action on it.

In this same meeting in March, 1948, the Tribal Council passed a resolution asking that the section of the Special Grazing Regulations calling for stock reduction continue to be suspended, as well as the section of the Law and Order Code concerned with enforcing stock reduction. They asked that these be suspended until a change could be made in the grazing regulations. A letter from the office of the Secretary of the Interior, dated May 20, 1948, approved this resolution. However, the Secretary of the Interior said in the letter that he thought it was very important to revise the grazing regulations without delay. He said, in fact, "I hope that satisfactory revisions can be approved not later than October 1, 1948." In order to give the Navajo people more time to consider the matter of changing the grazing regulations, this date was moved ahead.

Early in April, 1948, word was received from Washington that no further change in present grazing permits could be made until the grazing regulations were either changed or replaced by new ones. The deadline for getting these changes made, and getting the new regulations into effect, was finally set by the Commissioner of Indian Affairs as July 1, 1949. In June, 1948, the Tribal Council was told that they only had until July 1, 1949 to consider changes in the grazing regulations, and to approve a new set of regulations which would be put into effect.

Last year the General Grazing Regulations were discussed by the people at meetings in various places on the reservation. They were translated into Navajo, and many of the people learned about them. Some parts of this General Regulation were confusing to the people, because some parts of it did not apply on the Navajo Reservation. For this reason the people could not always clearly understand just how this General Regulation would affect them individually. Some of the people said that they were opposed to any change in the grazing laws.

However, the people were told that they could not go on indefinitely with no grazing regulations at all, so they said that they would be willing to consider revision of their present Special Grazing Regulation.

A revision of the Special Grazing Regulations was worked out at Window Rock, and was taken back to Washington in March, 1949, for discussion with many different government men who work on livestock matters. (We refer here to men who are especially concerned with the range.) The suggested changes are contained in the proposed revised grazing regulations which follow. In writing up this proposed revision these men have taken some parts from the General Grazing Regulations, and some parts from the Special Grazing Regulations. They got rid of those parts of the General Regulations which do not apply on the Navajo Reservation, and of those parts of the Special Regulations which worked a hardship on the people.

At this meeting in Washington they discussed ways to get started with a new set of grazing regulations on the Navajo Reservation. Here is one way which they thought of, and which they want to put up for discussion with the Navajo people. Maybe the people and the Tribal Council can suggest a better way to get started with the new regulations.

In the first place, in this proposed revised grazing regulation there will be a different kind of permit from the one the people now have. The new permit would be good only for a certain length of time. At the end of that time the permit would have to be renewed. So to get started there would have to be a date set for the expiration of all the present permits. It was suggested that November 30, 1949 be set as the date upon which the present permits would expire.

It was then suggested that on the following day, December 1, 1949, new permits be given to all the people who own livestock, and who have a home right on the reservation. This permit would be good for three years. This permit would be in the name of the husband, wife and children or family. The number of sheep units allowed in this 3-year permit would be the number of sheep units of mature



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livestock the permittee had on hand at counting time in 1949. However, he could not be permitted to have more livestock on this 3-year permit than he was allowed on his old permit plus whatever he was permitted in addition on a special permit which he might have for the period beginning December 1, 1947.

This means that if John Doe now has a permit for 150 sheep units, plus a special permit for the period beginning December 1, 1947 for 50 extra sheep units, and if he actually has 200 sheep units of stock at counting time in 1949, his 3-year permit will allow him 200 sheep units. If, on the other hand, his old permit would allow him 150 sheep units, but at counting time in 1949 he only has 100 sheep units of stock, his new 3-year permit would be issued for only 100 sheep units.

When the new 3-year permits are issued, the total livestock in a district or in a range unit cannot be more than the number for which there is forage in that area. If the number is greater than the number that the land in that area can sustain, then some of the people in that area who have livestock will have to move to some place nearby where there is more forage and too little stock. The people will not be ordered to move—they can move voluntarily. It will be to their advantage to move when necessary. If no one moves when it is necessary to do so, then everyone in that area who has more than 20 sheep units will have to reduce his stock by proportionate amounts until the total number of animals in the area is not greater than the number for which there is forage.

These 3-year permits will allow a person to have his stock in a certain district, and the district will be named on his permit. Except in the Steamboat Canyon Area in District 17. In this case, the permits will carry the name Steamboat Range Unit. This is because in the Steamboat area there is already one of those smaller divisions set up for livestock management, called a range unit. As soon as other smaller divisions called range units have been set up on the reservation, the name or number of that range unit in which a person has his stock will be named on his permit. When permits are issued under the name or number of the range unit, only people permitted to graze their stock in that place will be allowed in there with their herds. If a man had a permit allowing him to graze his stock in a certain district, and if later some of these range units were set up in that district, then he could not take his stock into any of these range units unless his permit was changed so that the name or number of a range unit instead of the number of the district was on his permit.

As we will explain later on when we get to the law itself, there will have to be an organization of Navajo leaders in each district to discuss and act upon matters which have to do with distributing the range in their district, and with any other actions that the Tribal Council may authorize them to take in connection with livestock. The Navajos themselves will have to decide just who should make up these organizations in each district. Perhaps they will choose the members of these organizations from among the Chapter Officers, from among the Councilmen in their district, or from both. This is up to the Navajos themselves. Whenever we mention District Governing Body in this paper, we mean this organization which will be set up in each district to act on grazing matters within the district.

These 3-year permits would be issued as we told before. After all the stock owners had received their permits, there might still be grass for more animals than the people actually had in some districts or range units. There might not be enough animals in some places.

So the District Governing Body in any district where there is a surplus of forage can do two things—They can let stock owners who have homes right on the reservation increase their permits, or else they can issue permits to people who have their homes right on the reservation, who do not have permits now, but who would like to get into the livestock business. The District Governing Body will be allowed to handle it in this way until November 30, 1952, when these 3-year permits expire.

Supposing that in a certain district the livestock men said that there was forage enough for 5000 sheep units. And then supposing that when these 3-year permits were issued, after all the present stock owners living in that district had received their permits, the total number of animals on all these permits put together was only 4000 sheep units. That would mean that there was an extra 1000 sheep units for which there would be grass. So the District Governing Body could then divide these 1000 extra sheep units up to add them to the permits of people who want to run livestock in the district.

From 1941 to 1948 the land in each part of the reservation was studied from time to time to find out how much forage there was available, and how the people living in each area were using their land. The information gathered in these studies has been written down in the records. Now the livestock men will again study the land in each part of the reservation, and they will again find out how much livestock there is forage for in each area of the reservation. With the information they get they will correct their records.

Here are the reasons for which the livestock men think they should proceed as we have told above in the matter of changing to the revised grazing regulations.

1. Many people do not have their stock permits filled at present. There is a part of their permits which many people are not using. When these new 3-year permits come out, everyone who has stock now will be given a permit only for the number of animals he now has. If his old permit allowed him 200 sheep units, and if he only has 150 on hand at counting time in 1949, then he will get a 3-year permit for only 150, and there will be 50 left over. Some of these which are left over could be given to young people and to others who want to run livestock, but who have no permit now. The tribal land belongs to all of the people, but as it is now some of them cannot get permits for stock. This matter of allowing people to get permits who have none now would make it possible for more people to share in the reservation resources. However, the District Governing Body could use these left over sheep units to increase the permits of the people with livestock if they wanted to. For example, in some areas of the reservation the winter snows killed many sheep, so some people are going to be short on livestock at counting time in 1949. If the District Governing Body wants to, it can use surplus sheep units to increase the permits of these people who lost stock because of the snows.

2. This 3-year permit we mentioned would be given only to people who have their homes right on the Navajo reservation. However, it will be up to the Tribal Council, or to the District Governing Body to decide who maintains a home on the reservation, and who is entitled to a stock permit.

3. Under this new grazing regulation which has been proposed, and which we will get to a little farther on in this paper, the permits will be issued for use in the different range units which will be set up, instead of for use in the whole district as they are now. This way none of the grass will go to waste in areas where there is forage for more animals than actually live on the area, and none of the plants and soil will be ruined because there are too many animals in any area.

4. This proposed regulation will allow the Navajo people themselves to have a voice in deciding what should be done with extra sheep units left over after everyone gets his permit for the number of stock he has on hand at counting time in 1949. The Navajo people will have this voice in the matter through their District Governing Bodies.

5. This proposed regulation will start off with a 3-year permit, as we said before. So the Navajo people will have 3 years in which to develop a system for distributing the grazing land among themselves, in accordance with these grazing regulations.



# THE PROPOSED REVISED GRAZING REGULATIONS FOR THE NAVAJO RESERVATION WITH A SIMPLIFIED ENGLISH VERSION

BIK'EHGO NA'NILKAADÍ NAABEEHÓ DINE'É BÁ HÁÁ-  
DÍLYAA NDI T'AH DOO BEE LÁ DA'ALEEHÍ SAAD  
'ÁLKÉE' NÍJAA'GÓO BILAGÁANA BIZAAD T'ÁÁ BÉE-  
DAHÓZÍNÍ BEE HAZHÓ'Ó BAA NÁHÁNE'GO BÍL  
NÍJAA'GO 'ÁLYAAÍGÍ

## PART 72

**72.1 AUTHORITY.** The Secretary of the Interior has the authority to regulate the grazing of livestock on tribal lands within Indian reservations so as to prevent overgrazing and the destruction of the soil through erosion.

72.1 AUTHORITY. The land on Indian reservations belongs to the Indians. It is their land, and it is the land that will belong to their children in the future. The government tries to get everyone, Indians and white people alike, to take good care of their land so it will not be ruined for future generations. The government is the guardian of the Indians. As a guardian it must protect them in every way. It must protect the land upon which they live so it will always produce things from which the people can get a living. To make sure that the Indians who live on Indian reservations do not graze more stock than their land can support, the government has the authority to make rules telling the people how many animals they can have, where they can graze them, and other things of that kind. The Secretary of the Interior in Washington is the man who has the right to make these rules for the Indians. Congress told him to prevent overgrazing on Indian lands. The work of preventing overgrazing is done for the Secretary by the Commissioner of Indian Affairs.

72.1 BÍHÓLNÍHÍ. 'Adahwiis'áágóó 'Indins danilínii bikéyah Reservations daolyéego naaznilii ts'ídá 'Indins danilínii 'ákwii kééda-hat'íinii t'éiyá bá 'át'éego naaznil. 'Hool'áágóó yikáá' náas da'ahí-  
chíhgoó ts'ídá t'áá daabígo 'ahóyéel'áa dooleet. 'Wááshindoondéé' 'áhá'níigo náásgóó kéyah ts'ídá t'áá bee da'iináago 'ahóyéel'áa doo-  
leef biniiyé nihikéyah ts'ídá baa 'ádahóyáq ha'ní. Doo 'Indins dani-  
línii t'éiyá 'ákóbi'di'níi da. Bilagáana ndi t'áá 'ákót'éego bee bich'í  
yádaati'. 'Indins danilínii Wááshindoon ha'níinii baa 'áhályáq. Wáá-  
shindoon 'aa 'áhályáanii jilínigíi baqgogo t'áadoo le'é 'Indins 'atíbi-  
doolííi, 'índa yee 'atí 'ádidoonííi t'áá 'ahtso bá nabik'í yájiíti'.  
'Indins danilínii hool'áágóó kéyahígíi yá'át'éehgo yee dahináago  
'ahóyéel'áa dooleet biniiyé bá nabik'í yájiíti'. 'Índa 'Indins danilínii  
na'aldloosh bee 'iiná dah deidiiláii hool'áágóó yá'át'éehgo kéyah na'-  
aldloosh yá chodayoot'íi dooleet biniiyé beehaz'áanii bik'ehgo na'ald-  
loosh kéyah bikáá' nahaa'níi yá niyiíníí. Kéyah Binant'a'í ha'níi-  
go Wááshindoondi sidáhígíi díi beehaz'áanii 'íí'íi dooleetgo bee ba'-  
deet'á. Háadi da léi' na'aldloosh wolyéii kéyah íahgo haz'á doo yi-  
káá' hodidoot'chih da. Díi ts'ídá baa 'áhályáq dooleet dabidíniid  
Wááshindoondi beehaz'áanii 'ádei'íi yiniyé dah naháztánigíi.  
'Áko ndi 'Indins danilínii bikéyah naaznilgóó 'Indins Binant'a'í Com-  
missioner of Indian Affairs ha'nínigíi kéyah yik'idéez'íi go 'ánáabi'-  
diilyaa.

**72.2 GENERAL REGULATIONS.** Part 71 authorized the Commissioner of Indian Affairs to regulate the grazing of livestock on Indian lands under conditions set forth therein. In accordance with this authority and the resolution of the Navajo Tribal Council dated \_\_\_\_\_, the grazing of livestock on the Navajo reservation shall be governed by the regulations in this part.

72.2 GENERAL REGULATIONS. This section simply says that, since the Commissioner of Indian Affairs has been authorized by the Secretary of the Interior to take over the work of preventing Indians from ruining their reservation land, and since the Navajo Tribal Council on a certain date passed a resolution approving these regulations, these grazing regulations are now the rules which the Navajo people must follow. (The date is not named because we are now merely

presenting this new set of grazing regulations to the people, in order that the people can learn about them and discuss them. They will then be presented to the Tribal Council at the next meeting to see what the Council thinks of them. If the Council approves them, it will pass a resolution saying that it approves, and the date of that resolution will then be placed in this section to tell just when these regulations became the law.)

72.2 BEE HOO'A'II Kéyah Binant'a'í ha'nínigíi díi 'Indins Bi-  
nant'a'í nilíinii kéyah bá ndahasdzogóó baa 'áhályáq dooleet níigo yee  
yá hool'a' níigo bikáá' kwii saad dah shijaa'ígíi. 'Éidígíi bik'ehgo,  
'aadóó Naabeehó binant'a'í béesh baqah dah naaznilí danilínii naal-  
tsoos yich'í' niiníltsoozgo (— yihaháq biyi', — wolyéego ndízidígíi,  
— góó yootkáatgo) yee lá da'as'íi. 'Áko díi beehaz'áanii bik'ehgo  
náásgóó Naabeehó dine'é bikéyah yikáá' na'aldloosh ndayiínil doo-  
leefii 'ályaa.

(Ts'ídá kwii hoolzhiizh yéedáq' béesh baqah dah naaznilí naal-  
tsoos yee lá da'as'íi doo bikáá' da kwii. T'óó t'áá bá haz'áago 'ályaa,  
háálá díi naaltsoosígíi t'ah baa dahwiíníí. 'Índa diné nayik'í tsidaat-  
kees biniiyé t'ah bich'í' dáwólta'. Hazhó'ó yii' dadéé'íi go 'índa béesh  
baqah dah naaznilí 'átah náánádleeah góne' bich'í' ndooltsos. 'Áadi  
'índa ha'át'éego shíi yaa ndadóot'íi. Yee lá da'a'eehgo shíi yee lá  
da'dóoleet. Doodago shíi 'atdó' dooda. Bee lá 'azl'íi go 'índa yoot-  
káatíi kwii t'áá bá haz'áni góne' bíi naaltsoos bee lá 'azl'íi bikáá'  
doodzoh. 'Ákwígóó yootkáatgo bee lá 'azl'íi ha'níigo 'índa bee hoo'a'  
béehooz'íi.)

**72.3 OBJECTIVES.** It is the purpose of the regulations in this part to aid the Navajo Indians in the achievement of the following objectives:

(a) The preservation of the forage, the land, and the water resources on the Navajo Reservation, and the building up of those resources where they have deteriorated.

(b) The protection of the interests of the Navajo Indians from the encroachment of unduly aggressive and anti-social individuals who may or may not be members of the tribe.

(c) The adjustment of livestock numbers to the carrying capacity of the range, in such a manner that the available range forage will be utilized to the fullest extent possible, and to allow a more equitable distribution of the range resources and to allow the tribe a direct voice in such distribution.

(d) The improvement of livestock through better management practices, and the maintenance of a sound culling policy.

72.3 OBJECTIVES. These grazing regulations have been made to keep Indians from ruining their reservation land. They will keep the people from grazing so much stock that the animals eat the grass faster than it can renew itself. If the animals eat it so fast that none goes to seed, then there will come a time when there is no more grass.

1. As you know, when the grass and other plants are gone there are no roots to hold the soil in place. When there is nothing to hold the soil in place it blows away, or water from rain cuts deep gullies in the earth, and then floats away the soil. When that happens the land may be ruined for thousands of years. These grazing regulations were made to prevent these things from happening, and to rebuild the soil and rangeland in areas where it has been damaged.

2. This law also protects the Indians from people who may want to get more than their share of the resources, and from people who want to take something away from their neighbors out of greed.



3. In some places on the reservation the soil is good, and there is a lot of grass. In other places the soil is fairly good, and there is quite a lot of grass. In other places the soil is poor, and there is very little or no grass. As it is nowadays, in some areas many people are living in places where there is not much grass, while only a few may be living in areas where there is lots of grass. According to this law, the government will study the land on the reservation, and the men who study it will find out just how many animals there is food for in each part of the reservation. When they have found this out, the animals will be spread out over the land according to the amount of forage available in each area. In places where there is lots of grass, lots of animals will be permitted. Where there is little grass, less animals will be permitted. In this way the livestock will be so distributed over the reservation that each part of the reservation will be carrying just as many animals as there is food for.

This law will also give the tribe the right to have something to say about how the livestock is distributed over the tribal land.

And this grazing regulation will also teach the people better ways of managing their livestock. They will be taught to get rid of the worthless animals and replace them with good ones; they will be taught not to run their rams with the herd all year with the result that lambs are born in the snow, or are born early in the spring before there is grass available for the ewes to produce milk for their young. By learning these and other ways of handling their livestock, the people will be able to make a better living from their herds.

**72.3 BINIYÉ 'AHAT'IINII** Kwii saad dah náánashjaa'ígíí 'ánígo 'éí ts'ídá háadi da 'Indins danilíinii doo 'ta' na'aldloosh yee bikéyah yikáá' hodidoolchih da ha'níigo biniiyé díí beehaz'áanii bik'éhgo na'nílkadí ha'nínígíí 'álya ní. Háálá díí ch'il kéyah bikáá' hólónígíí bilááhgoó na'aldloosh 'anoolt'áqgo ch'iléé doo hááhinoojah da 'ádeidoolíí. Wónáásdóó ch'iléé t'áá 'íiyisíí doo náhódle' 'áhodoolníit da. Kwe'íigi baa hasti' jó ní.

1. Ch'il behétt'ólé t'éiyá nahasdzáan bee dits'id. 'Éí t'áá nihit béedahózin. Ch'il behétt'óléé 'teeyi'di 'ádin siljigo t'áadoo 'teezh bee wótdzikí da dooleet. 'Leezh bee nda'nit'q' yéé t'óó bit náhiidiyóót dóó háájí shíí ndahaleeh dooleet. 'Inda ninádahatt'ijhgo cháhshk'eh hatsoh góyaa tó daalqahgo biyi'ji' bis kohgo bidahidigháhgo 'teezh yéé háájí shíí 'adaha'ee' dooleet. T'áá 'aaní kót'ijhgo kéyahq doo chonáájoo'íí 'át'éégoó haa shíí nízáagi, díkwíidi miil náahai-góó shíí, t'óó 'ákót'éego hodilzhish. Doo hah bikáá' hááhonilyéii 'óolyé kéyah. Díidígíí baa hasti'go biniiinaa bik'éhgo na'nílkadí ha'nínígíí nihich'í' silá. 'Éí bee nihikéyah baa 'áhwiilyáq dóó 'éí bee nihikéyah náhiidiilnaat biniiyé.

2. 'La' jizí t'áá háíida kéyah bibeehaz'áanii, 'inda kéyah, 'inda tó, ch'il 'inda t'áá kéyah bikáá' hólógo shíí haa shíí nítsogo bee há haz'ánéé bilááhgoó t'áá sáhi yee 'ádíhwíidóolnihii bich'áqñ ndii'a' 'át'é. 'Inda yit kééhat'íini da t'áadoo le'é t'áá 'aktso bá 'át'éhéni' t'áá 'acháhwíidéeni'go 'ta' jizí bichá hazhdooshxotígíí bich'áqñ ndii'a' 'át'é.

3. Diné kéyah bá náhásdzooígíí bikáá' doo 'aktso go 'teezh 'aheett'ée da. 'Leezh yá'át'ééh bikáá' nda'nit'q'ii dahólógoó ch'il 'lq'í bikáá' ndahadlee. 'Inda 'teezh t'áá bita'ági 'adaat'éii t'éiyá dahóló daahagóó. 'Áko 'ákpó doo ts'ídá hózhó ch'il ndahadlee da. 'Inda 'tahgóó 'teezh doo ha'át'ihii da bikáá' hóle' 'adaat'éii dahóló. 'Inda diné ndí doo 'aheett'éego kéyah bikáá' bee nahodeeztaq da. 'Lahgóó ch'il doo hózhó hólógoó nahaz'áq ndi 'ákwii diné bichá naazhóód. 'Inda ch'il dahólógo nahaz'áqgoó da diné 'tá'í da bee ndahoneez'áago dabiníghan. K'ad dísh jí nihitahgóó 'ákót'éego nahaz'áqgo 'át'é. Díí beehaz'áanii yígíí 'ánígo kéyah bikáá' t'áá 'aktso go ch'il hólónígíí hazhó'ó nínálkah dooleet ní. Kéyah ninádeit'kahii kwii haz'ánígíí bikáá' na'aldloosh kónéelqá'go ch'il bá hólógo lá daanígígo t'áá 'éí bik'éhgo kéyah bikáá' na'aldloosh nahaa'níil dooleet. Ch'il t'áá bídin dahóyee'go nahaz'áqgoó shíí na'aldlooshígíí t'áá ní' kóolzin dooleet. 'Inda ch'il dahólógo nahaz'áqgoó na'aldloosh t'áá hólógo 'óolzin dooleet. 'Adahwiis'áágóó kót'éego ch'il dahólónígíí na'aldloosh t'áá bit 'aheenítsogo 'adaólzin dooleet.

Na'aldloosh kéyah bikáá' nahaa'níilgi dó' diné t'áá bí nayik'í yádaaltí' dooleet níigo yee haz'q díí naaltsoosígíí.

'Áádóó na'aldloosh baa 'aháyáqgi dó' t'áá 'íiyisíí yína'níttin díí naaltsoosígíí. Na'aldloosh doo yá'adaat'éehii nahjii' kódaalne'go yá'adaat'éehii bitsásk'ehjii' 'anáhá'níitgo yína'níttin. Deenást'sa' t'áá 'ataa daakaigo ninádahaháhígíí 'éí dooda, háálá yas hólógo biyi'ji' 'ayázhi hahinidéhígíí bits'q q hasti'. 'Inda daqgo ch'il t'áadoo hazhó'ó ndeitsóhí 'ayázhi hahinidéhígíí dó' bits'q q hasti'. 'Ákót'ijhgo dibé biyázhi dahólónii ch'il t'áá bá 'ádingo 'abe'ígíí doo 'tá bee dahólógo da. 'Éidígíí baqgo dibé yázhi t'áá ti'dahooníh t'éiyá 'aghá k'ad. Díí k'ad

kót'éego, 'áádóó díkwíigóó shíí yína'níttin díí naaltsoosígíí. Diné k'ad dibé t'áá díkwíí da ndeiniyoodígíí náásgóó yá'át'éehgo yee dahináago hool'áa dooleet níigo 'ání díí naaltsoosígíí.

**72.4 REGULATIONS: SCOPE, EXCEPTIONS.** The grazing regulations in this part are hereby made effective December 1, 1949 for the Navajo Reservation, including all land held in trust for the Navajo Tribe, and all lands hereafter added to the Navajo Reservation, provided that the Commissioner of Indian Affairs with the consent of the Navajo Tribal Council may suspend or modify during the first permit period any provisions herein which cannot feasibly be put into effect.

72.4 REGULATIONS: SCOPE, EXCEPTIONS. The grazing regulations in this paper will go into effect on the first day of December, 1949. These regulations will govern the Navajo people in carrying on their livestock industry all over the reservation. These regulations also apply to all other land which is held in trust for the Navajo tribe. And these regulations apply to any land which might be added to the reservation in the future. However, during the first three years after these regulations go into effect, it may be found that some part of the regulation does not work out well, or cannot be carried out. In case this happens, the Commissioner of Indian Affairs can make the necessary changes, with the consent of the Navajo Tribal Council. However, he must make any changes within the first three years. (After three years, changes could only be made with the approval of the Secretary of the Interior.)

**72.4 BEE NAHAZ'ÁANII** Díí bik'éhgo na'nílkadí Naabeehó dine'é yik'éhgo dah náánáakah dooleet biniiyé bá hadilyaaígíí dízdíin dóó ba'aan náhást'éígíí wolyéego yihahígíí biyi' Níltch'itsoh (December) wolyéego ndízidígíí 'táa'ii dóó hayíitkqá dóó bee ch'íhodoogáát. Naabeehó dine'é kéyah bá náhásdzooígíí bikáa'gi t'áá 'aktso go bik'éhgo na'aldloosh nahaa'níil dooleet. Naabeehó dine'é ts'ídá t'óó kéyah bá náhásdzoo dóó wóshdégé' kéyah 'ta' nínádahaaaznii'. 'Áko 'éí 'ínídei'nil siljii'. Díí 'atdó' bikáá' 'il' díí beehaz'áanii yígíí. 'Áádóó náásgóó háadi da diné bikéyahígíí 'ta' bínáanéidzo siljigo 'éí 'atdó' bikáá' bee haz'áq dooleet. Díí beehaz'áanii yígíí 'átsé táá' náahaiji' 'iljigo 'adoolníit. Díí beehaz'áanii saad yee hadít'éhígíí 'tahgóó diné doo bit yá'adaat'éeh da, 'inda bi'doolníit doo bihónéedzq dago da táá' náháah t'áá bich'í'gi nahjii' háadahidoodzoh. T'áá 'aaníí 'ákónéehgogo 'Indins Binant'a'í Commissioner ha'nínígíí nahjii' háayidiyoozoh. 'Áko ndi Naabeehó Binant'a'í béesh baqñ dah naaznii' ha'nínígíí t'áá deinihgo 'inda nahjii' háahidoodzoh. Bee hahóoyáá dóó táá' náháah t'áá bich'í'gi t'éiyá 'Indins Binant'a'í 'tahgo 'anéidoodlíit 'íishjqq 'ákót'é. (Táá' náahai dóó níwohji' háadi da saad bee hadít'éhígíí 'ta' 'tahgo 'ánálnéehgogo 'éí Kéyah Binant'a'í ha'nínígíí yee lq' ní'it'eehgo 'inda 'tahgo 'ánálníit dooleet.

**72.5 LAND MANAGEMENT DISTRICTS.** The Commissioner of Indian Affairs, or his authorized representative, has established land management districts within the Navajo Reservation based on the social and economic requirements of the Indians and the necessity of rehabilitating the grazing lands.

Therefor, the conservation and effective utilization of grazing resources require a suitable division of the range area into range units. Such division shall be effected under the direction of the Superintendent and after consultation with the Indians, in accordance with the requirements of range management, land status, and Indian need.

72.5 LAND MANAGEMENT DISTRICTS. This part points out the fact that land management districts have already been set up on the reservation. In drawing the boundaries of these districts, a study was first made to find out where the people live in the different parts of the reservation, where the trading posts are, where the mountains, canyons and other natural barriers lie, and where the people in different parts of the reservation go to trade. Then the boundaries of these districts were drawn in such a way that people would not be likely to have to go into some other district to do their trading. And the boundaries were drawn in such a way that they would not pass right through the middle of an area where many people live more or less grouped together. The boundaries go around such groups in order to keep these groups together in the same district.

These land management districts are too big to use by themselves for getting a good distribution of the livestock on the reservation range. To make livestock management and distribution easier

and more effective, the land management districts will be divided up into smaller divisions. These smaller divisions will be called range units. They will be laid out according to where the people are grouped within the land management districts, and according to where water is available. When these range units are set up, people will be given permits to allow them to graze their stock in these smaller divisions, or range units as they are called. The livestock and range men will find out just how much stock there is forage for in each range unit, and the people will be permitted to run as much stock as there is grass for. But just that much and no more. That way none of the grass will go to waste, and none will be killed off by too many animals grazing on it.

In deciding just where each of these smaller divisions of the rangeland in each district are to be placed, the government men will ask the Indians what they think about it. The boundaries for these smaller divisions of the range, or range units, will be drawn according to how the people are grouped in the different areas in each district, according to the condition of the land, the location of stock water and in accord with other needs of the Indians in connection with grazing. In some places range units cannot be set up until water is developed.

**72.5 KEYAH 'AHADAASDZOOIGII** Díí kwii saad dah shijaa'ígíí 'áníigo 'éi naat'áaniishchíín naazdáagóó hótsoago bił hadahasdzooígíí t'ah nahdégé' ndaa'nilgo baa na'asdee'. 'Ákb 'éi k'ad 'ákwíí yígíí wolyéego náhasdzooígíí dabidii'ní. Bilagáana k'ehjigo Land Management Districts deitní. Díí ndahodoodzoh ha'níigo baa dahwiinít'í 'áhtsé biniiyé keyah naaskaá'. Diné kéedahat'ííggóó, naalyéhé bá dahooghangóó, dził daní'áagóó, 'índa tsékooh dahonít'í'góó keyah bee 'ahádaasdzoo dooleet'íi hazhó'ó naaskaá'go 'índa náhasdzooígíí ndaahya'. 'Índa diné kéedahat'ííggóó naalyéhé yá naazdáhí yíł 'ahaa nda'iilniihii ndi hazhó'ó naaskaá'go 'índa dahoodzooígíí ndaahya'. 'Áko doo bich'qáq gónaa dahodeesdzoo da. 'Índa diné dah naazhjaagóo kéedahat'ííggóó béedahoozingo 'índa hoodzo ndaahya'. 'Éi 'ákót'éego diné dah naazhjaagóo 'éi bik'ee 'qq nahalingo 'ahéedahwiisdzo.

Díí k'ad Naabeehó dine'é bikéyah bikáa'gi díkwíigo shíł hótsoago naat'áaniishchíín bił hadahwiisdzooígíí t'áa 'áhání nahalingo baa 'áháyq doo bíighah da. Díí k'ad bik'ehgo na'nillaadí náánídlínígíí 'áníigo keyah na'aldloosh bikáa' naalyéhígíí t'áa 'íiyisíí 'áhánígo baa 'áháyq dooleet ní. 'Áko díí hótsoago naat'áaniishchíín bił hadahasdzooígíí biyi' díkwíigo da t'áa 'adahoots'íisigo hanáadahaszoo t'éiyá beehaz'áanii 'ánínigi 'át'éego baa 'áháyq dooleet lá hwiinidz'í'gíí baqagogo díí 'ákwíígíí dabidii'níigo keyah náhasdzooígíí biyi' díkwíigo shíł nínáadahaszoo dooleet. Na'aldloosh keyah yikáa' da'ayáanii t'áa 'adahoots'íisigo bił hadahasdzooígíí daats'í wolyé. Bilagáana k'ehjigo 'éi Range Unit wolyé. Diné kéedahat'ííggóó, 'índa tó dahólóggóó béedahoozingo, 'éi 'índa bik'ehgo díí t'áa 'adahoots'íisigo hadahasdzoo dooleet ha'nínígíí ndadoo'nił. 'Ádaníłtsogi shíł 'éi t'áa 'at'oh 'ádaníłtsó dooleet. Jó 'éi diné kéedahat'ínígíí dóó keyah bikáa' 'adahoot'éhígíí t'éiyá bíhólníh. Díí t'áa 'adahoots'íisigo nínáadahaszoo dooleet ha'nínígíí hazhó'ó béedahoozingo biyi' ch'il dahólónii néel'íí'go na'aldloosh ts'ídá kwíigo kóne' bíhóoghah lá ha'níi dooleet. 'Áko 'éi bik'ehgo 'ákóq diné naaltsoos bá 'adaalne' dooleet. Dibé binaaltsoosígíí há hadahinidéehgo keyah kwii, kóhoolyéego hahoodzooígíí t'éiyá biyi' 'atah na'níłkaadgo bee ná haz'q níigo dabikáa'go há hadahinidéeh dooleet. Díí k'ad kót'éego ch'il keyah bikáa' hólónígíí dóó na'aldloosh 'anéelt'e'gi ts'ídá baa 'áháyqago doo t'áadoo biniiyéhégóó ch'il 'ta' t'óó 'at'k'idahiiłdzid da dooleet. Jó 'éi biniiyé díí Range Unit wolyé ha'nínígíí naaznil dooleet ha'ní.

Díí k'ad keyah bee baa 'áháyq biniiyé t'áa 'adahoots'íisigo hadahasdzoo dooleet ha'nínígíí 'éi diné t'áa bí 'atah yaa nádadóot'ííł. Diné 'anéelt'e' kéedahat'íinii, 'índa dihé bee nahodeeztqdgígíí, 'índa keyah bikáa' 'áhoot'éegi, 'aadóó tó dahólóqgo nahaz'qággóó, díí kódaat'éhígíí bik'ehgo hadahwiisdzo dooleet. Tó 'adaadinígíí biniiinaa keyah 'ahgo t'áadoo hadahwiisdzo dago 'éi náasdi háadi da bikáa' tó dahólóqgo 'adaalyaago 'áadi 'índa keyah bikáa' hahadzóohgo t'áa 'ákódooníł. Range Unit wolyéii baa nádeit'í k'ad kwii.

**72.6 CARRYING CAPACITIES.** The Commissioner of Indian Affairs shall promulgate for each land management district and each range unit thereof the carrying capacity for livestock. Carrying capacities shall be stated in terms of sheep units yearlong, in the ratio of horses, mules and burros 1 to 5, cattle 1 to 4, goats 1 to 1. The latter figure in each case denotes sheep units. Sheep and goats 6

months of age or older and cattle, horses, mules, and burros one year of age and older shall be counted against the carrying capacity.

**72.6 CARRYING CAPACITIES.** This means that the Commissioner of Indian Affairs will have men who work for him study each area on the reservation. These men will find out just how many animals each district and each division of a district (range unit) can support. They will report their findings to the Commissioner, and he will then say just how much stock will be allowed in each district and in each division of a district on the reservation. The number of animals to be allowed will be stated in terms of sheep units.

Horses, mules and burros eat as much as five sheep, so a horse, mule or burro will count as 5 sheep units. A cow eats as much as four sheep, so a cow will count as 4 sheep units. Goats and sheep both eat the same amount, so a goat will count as 1 sheep unit.

This means that, if a man has a permit for 150 sheep units, and he has 10 horses and 4 burros, he will only have room left on his permit for 80 sheep or goats, or for 20 cows. The horses, and burros, numbering 14 animals in all, take up 70 of the sheep units he was permitted. (It is interesting to note that, if this man had only 3 horses and no burros, he would then have room for 55 extra sheep or 14 cows. This is the reason the government tries to keep the people from having more horses than they need).

When a lamb or a kid is small it does not eat as much as a grown animal. It does not eat as much as a grown animal until it is about 6 months old. So lambs and kids will not be counted against a man's permit until they are six months old. But after they reach this age they will count against his permit. Cattle, horses, mules and burros will not be counted against a person's permit until they are a year old.

**72.6 NA'ALDLOOSH CH'IL BIŁ 'AHEENÍŁTSOGI** Naabeehó dine'é bá náhasdzooígíí biyi' 'at'qq dah nahaz'qággóó t'áa 'ałtsogo ch'il keyah bikáa' hólónígíí hadoolził. 'Éi díí 'Indins Binant'a'í nil' ha'nínígíí yich'í' 'at'áago keyah ndoolkah. 'At'qq dah nahaz'qággóó ch'il keyah bikáa' hólónígíí ts'ídá 'ádanéelt'e'ii béedahoozingo 'Indins Binant'a'í bee bił nahodoonih. 'Áadóó 'índa kóq 'at'qq dah nahaz'qággóó na'aldloosh kwíi bíhóoghah didooníł. K'ad ha'át'éegi da na'aldloosh kwíi ha'niihgo dibé t'áátá'í 'oolchosh ha'nínígíí t'éiyá bik'ehgo 'ólta'.

Łj' t'áátá'í sizínígíí, 'índa dzaanééz, télii da t'áátá'í naazínígíí dibé 'ashdla' yíighahgo da'ayq ha'níigo wólta'. Béégashii t'áátá'í sizínígíí 'éi dibé d'j' yíighahgo 'ayq ha'níigo 'ólta'. T'í'í' 'éi dibé t'áa yíł 'aheelt'é.

Diné 'ta' t'áátáhádi neeznádiin dóó ba'aan 'ashdladiin bikáa'go naaltsoos dah jooltsosgo Łj' neeznáa hal'j' dooleet, télii 'éi d'j', dibé 'éi tseebidiin, t'í'í' t'áa bił 'ałtahgo. T'áa 'ákódigo bíighah. Dibéhígíí dóó t'í'í' yígíí doodago, béégashii 'áaj' 'ajiníłgo 'éi béégashii t'áa naadiinigo 'áaj' 'azhdooníł. Łj' neeznáa naakai ha'ní. Télii 'éi d'j'. 'Áko d'j' ts'áadah lá. K'ad díí t'áa 'át'é dibé t'éiyá 'ánalyaago dibé tsosts'idiin dooleet. (Ła' jiz' díí k'ad kwii baa hane'gi 'át'éego na'aldloosh dah jooléetgo, Łj'ígíí t'áa tá'í 'ájiilaago, télii 'éi 'ádingo dibé 'ashdladiin dóó ba'aan 'ashdla' bínááhóoghah dooleet naaltsoos bee dah jooltsosígíí. Łj'ígíí t'áa tá'í 'áajisj'ldgo, Łj'éé 'ta' nahj' kójiilaago; 'índa télii yéé dó' t'áa 'ałtso nahj' kójiilaago béégashii t'éiyá 'áaj' 'ajiníłgo 'éi béégashii d'j' ts'áadah 'áaj' 'azhdooníł. 'Éi Łj'ígíí t'áa kódogo, t'áa bíighahago 'adayínóhsin danihi'di'ní.)

'Ayázhí daniłínígíí 'éi doo bił da'ólta' da. Dibé yázhí, 'índa t'í'í' yázhí 'éi hastqá bee nádzí' dóó níwohji' 'índa bił 'ólta'. Béégashii yázh, Łé'é yázhí, dzaanééz, télii 'éi naakits'áadah bee nádzí' dóó 'índa bił 'ólta'.

**72.7 RECORDS.** The Superintendent shall keep accurate records of ownership of all livestock using tribal range. In order to obtain true records of ownership, each permittee shall personally appear at the dipping vat or counting corral with his or her sheep and goats, together with the sheep and goats belonging to members of his or her family group who run such stock under his or her permit. Should the permittee be unable to appear personally he or she shall designate a representative to act for and in his or her behalf. All livestock dipped or counted will be recorded in the name of the permittee holding the permit under which the livestock is grazed. Numbers of cattle, horses, mules, and burros being grazed under each permit will be determined by round-ups or other methods stipulated by the Superintendent. For the purpose of maintaining accurate records of ownership, all stock will be branded or marked as the Superintendent may



**specify. The Superintendent shall prepare and keep current a register containing the names of all permittees using the range, the number of each kind of stock grazed, the carrying capacity of each range unit, the periods when grazing shall be permitted, and the fee paid. Reports embodying these facts and other information will be submitted to the Commissioner of Indian Affairs and the Regional Forester. An annual stock census will be taken to insure that the carrying capacity fixed by the Commissioner is not being exceeded.**

**72.7 RECORDS.** The Superintendent must know just who owns the livestock which is being run on the Navajo Reservation, and he must know just how much stock each owner has. He has to have this information down on paper over at Window Rock. So, in order for him to find these things out, every man who has a permit will have to personally drive all of the animals belonging to him, and to those of his family whose stock is included on the permit which he carries, to the dipping vat or to the counting corral. If the man who carries the permit cannot come himself he must send someone to drive his stock in, and to take care of the matter for him. His animals, along with those belonging to other members of his family, will be counted, and the number of them will be written down on a paper beside this man's name. For even though some of the stock may belong to his daughter or son, he himself is the one whose name will appear on the Superintendent's record.

To find out the number of horses, mules, cattle and burros, these animals will have to be rounded up and counted. The Superintendent will say just how they are to be counted.

To keep his records straight, the Superintendent will tell the people how they should brand or mark their animals.

The Superintendent has to keep a paper with the names of all the people who own livestock. This paper must be kept up to date from year to year. On this paper will be the number of each kind of stock using the range. It will also tell how many animals there is forage for in each division of the reservation range land. And it will also tell during what part of the year a certain area of land can be used for grazing. In some places it might be all right to use an area for grazing in the summer, but not in the winter. And if a man owning stock has to pay any fees for the use of the land on which he has his stock, or any other kind of fees, the amount to be paid will be written down on this paper which the Superintendent keeps as a record.

The Superintendent will have to send all of this information to the Commissioner of Indian Affairs and to the Regional Forester.

As we told before, the Commissioner will send his men to find out just how many animals can be supported by the available forage in each part of the reservation. He will name the number to be allowed. In order to be sure that the livestock does not grow beyond that number, all stock on the reservation will have to be counted every year.

**72.7 NAALTSOOS BEE NAAZ'ÁANII** Diné Naabeehó dine'é bá náhásdzo yíi' kéédahat'íinii bilíí' dahólóonii, 'índa ts'ídá kwíí bilíí' níigo naaltsos yee yisnil dooleet Naat'áanii T'áátá'í ha'níinii Tségháhoodzánídi. Halíí' hólógogo tada'íi nííłgi, doodaii' na'aldloosh há da-wólta'gi da t'áá hó 'azhdínóotkał. 'Ákwii há 'éelta' dóo naaltsos házhi' bikáa'go, 'índa halíí' 'anéelt'e'ígíí bikáa'go Tségháhoodzánídi Naat'áanii T'áátá'í ha'nínígíí bíł yah 'anidoonah. 'Éi 'áadi naaltsos yis'ánígíí bikáa' 'ádoolníł. Ha'átchíní danilíinii łá' dabilíí' ndi t'áá hó t'éiyá bá yizhdóozíł. T'áá ha'át'íhí da baa jineezt'ahgo 'éi diné łá' t'áá bá nizhníłtíí shíí há 'adínóotkałgo 'áadi naaltsos há bá 'ádoolníł.

Łíí', dzaanééz, béégashii, 'índa télii da 'éi 'átah 'ádoolníłgo da há dayídóoltah. Haa shíí yit'éego yídóoltah didooníł Naat'áanii T'áátá'í ha'nínígíí.

Bída'diidlidgóó, 'índa bik'i da'alchi'góó 'át dó' haa shíí yit'éego Naat'áanii T'áátá'í yee nihodoo'áát. Hazhó'ó bee 'ééhózin dooleet biniiyé.

Halíí' dahólóonii há nda'óltahii t'áá 'ájíłtso naaltsos házhi' da-bikáa'go Tségháhoodzánídi bee si'áq dooleet. Díí naaltsosígíí t'áá naakits'áadah náhidizííł bik'ehgo bééhózingo 'anáálníł dooleet. Béégashii, dibé, t'í'í, télii, dzaanééz da 'adanéelt'e' kéyah yikáa' da'ayáanii bééhózingo naaltsos bikáa' dooleet. 'Áádóó kéyah 'at'qq ndaasdzogóó na'aldloosh ts'ídá 'anéelt'e' ch'il bá dahólóonii da naaltsos dabikáa'go bee si'áq dooleet. 'Índa keehai dóó keeshí da nahaz'áqgóó t'áá 'at'qq naaltsos dabikáa' dooleet. 'Índa na'aldloosh kéyah yikáa' da'ayánígíí bik'é 'azláago 'ályaago da na'aldloosh 'ákó-néelt'e'go 'ákwíí bik'é nahalyé dabikáa'go da naaltsos yee yis'áq dooleet Naat'áanii T'áátá'í.

Béedahózingo naaltsos bee si'áq dooleet ha'níigo kwii ch'ídaas-t'ánígíí 'át dó' t'áá 'at'qq h'léi 'Indins Binant'a'í sidáadi dó' bééhózin dooleet. Regional Forester wolyéego Hoozdo hoolyéedi ndíshchíí' yaa 'áhalyání níłgi sidáhígíí dó' naaltsos bee bíł yah 'anáhiniidéeh dooleet.

T'áá díí naaltsos bikáa'gi łahgo 'ánigo 'Indins Binant'a'í ha'níinii bizaak'ehgo kéyah ch'il bikáa' hólónígíí nínálkah dooleet ní. Dóó t'áá 'éi bik'ehgo na'aldloosh ch'il hólónígíí bíł 'aheeníłtsogo 'oolzin dooleet ní. Díí k'ad 'ákót'éego bee haz'ánígíí baqgogo t'áá naakits'áadah náhidizííł bik'eh na'aldloosh nínádawóltah dooleet. 'Éi dó' 'ákót'é 'íishjáq.

**72.8 GRAZING RIGHTS.** At least six months prior to the expiration date of existing permits, the Navajo Tribal Council, with the advice of the Superintendent shall determine the following:

(a) The allocation of range units to Indian permittees including the number and kind of livestock to be grazed and the rate upon which such allocations are authorized, provided that no allocations may be made for numbers of livestock in excess of the carrying capacity of any range unit; further provided no allocation may be made to any family in excess of four times the per capita range capacity times the number of members in the family, or to any group in excess of four times the per capita range capacity times the number of individuals in the families belonging to the group. The per capita range capacity shall be determined by dividing the estimated carrying capacity of the range land within the reservation boundary by the total enrollment living within the reservation boundary.

(b) The class or classes of livestock which will be allowed to graze on each range unit.

(c) The rate which will be charged for livestock run on tribal lands in excess of any free allowance which may be granted.

(d) The number of years for which the grazing permits are to be authorized, subject to the maximum of five years prescribed by law.

(e) The number of livestock which may be grazed free of charge by any individual, subject to the following limitations. The number of livestock which may be grazed free of charge by any individual shall not exceed the number obtained by dividing the estimated carrying capacity of the tribal range within the reservation boundary by the total enrollment living within the reservation boundary. A family may be granted free grazing privileges for a number of livestock not exceeding the number accruing to each individual member thereof times the number of members in the family. A stock association may be granted free grazing privileges for a number of livestock not exceeding the number accruing to each individual times the number of individuals included in the families belonging to the livestock association. Such free grazing or any fraction thereof shall only be granted if they are authorized by the Navajo Tribal Council. No free grazing privileges may be allowed on allotted lands unless the allottee consents. Free grazing privileges on tribal land within the boundary of any unit shall not exceed the carrying capacity of the tribal lands in that unit. The Commissioner of Indian Affairs may, when in his discretion conditions warrant, subject to the consent of the Indians, grant Indian families free grazing privileges which shall not exceed 350 sheep units.

The action under (a) and (b) above may be delegated by action of the Navajo Tribal Council to the District Governing Body in which event the District Governing Body will determine these matters for its respective district, subject to the right of appeal to the Navajo Tribal Council whose decision thereon shall be final. Such appeal shall be made in writing on the approved form within 30 days after the date of action by the District Governing Body. The Navajo Tribal Council may appoint a committee empowered to hear and act on such appeals. The matters determined at this meeting will be entered in the official minutes thereof, and the action taken will be final for the period concerned unless authority to alter such action is granted by the Commissioner of Indian Affairs.

**72.8 GRAZING RIGHTS.** You will remember that, under this grazing regulation the permits do not go on indefinitely. They expire at the end of a certain length of time. All permits will expire on the same date all over the reservation. So at least six months before the date on which the permits expire, the Tribal Council will take action concerning the giving out of new permits. The Superintendent will advise the Council in these discussions. The Council will take up the following matters at these meetings:

1. They will decide just what people will use what range units for their livestock. They will decide upon the number of stock to be grazed in each one of these units. They will say just what kind of animals can be grazed in each range unit. (They might decide that in one range unit only cattle could be kept. They might decide that in another range unit only sheep could be kept, or they might decide that any kind of stock could be kept in certain range units. Again, they might decide that some of these range units should be set aside as ram pastures. It is up to the Tribal Council.)

If the Tribal Council should decide to charge people a fee for use of the grazing land, they will decide on the amount to be charged at these meetings that take place six months before the expiration date of the stock permits.

The Tribal Council will not be allowed to let people in any area have more livestock than there is grass for. (You remember that the livestock men are going to study the range on the reservation to find out how much forage there is. When they know just how much forage there is, they will be able to tell how many sheep units the Navajo people can keep on their land without damaging it. You will also remember that only people who have homes right here on the reservation will be allowed to get grazing permits. The Tribal Council or the District Governing Bodies will decide who maintains a home on the reservation, and who is entitled to a livestock permit.)

When it is known just how many sheep units of stock can be allowed on the reservation rangelands, they will divide this number by the number of people who make their homes on the reservation. The number they get will be the amount of stock that each of these people living on the reservation could have if each one were given an equal share. This number is called the per capita range capacity.

Supposing that they studied the range and found out that there is enough grass for 475,000 sheep units—we do not yet know just what the number might turn out to be. And supposing that they found out that there are 47,500 people living on the reservation. If they divide 475,000 by 47,500 they get 10 sheep units as the share of each person living on the reservation. This would be each person's share if the amount of livestock for which there is forage on the reservation were divided up equally among all the people who make their homes here.

When the Council decides how much stock each permittee can have, it cannot allow him to have more than 4 times the per capita range capacity times the number of members in his family. If there is a group of families who run their stock together, this group cannot have a permit for more than 4 times the per capita range capacity times the number of individuals in the group of families.

Supposing that the per capita range capacity turned out to be 10 sheep units—we do not yet know the exact number. And suppose you have a wife, three children and your grandmother living at your home. That makes six of you. You can apply for a permit to allow you to have 4 times 10 sheep units for each one of these people. That would make 40 sheep units for each one of you. There are six of you in the family, so you could ask for a permit for 6 times 40 sheep units. That would be 240 sheep units for your family. That would be the most sheep units you could get a permit for in case the per capita range capacity turned out to be 10 sheep units. Remember, this is just a story made up to help you understand what is meant. These numbers are not the correct ones. They are just imaginary numbers. And remember, the Tribal Council might decide to give you less sheep units on your permit. It is up to the Council. The point is that they could not allow you more than the number we named above in case the per capita range capacity should turn out to be 10 sheep units.

(As we explained in telling about the 3-year permit which may be used to get started under these grazing regulations, the number of livestock to be allowed a permittee during the first three years will be determined in accord with the number of stock allowed him on his old permit, plus any additional animals allowed him on a special permit which he might have and which might still be good. He will be allowed the number he has on hand at 1949 counting time as long as this number is not greater than the number allowed him on these permits we mentioned above. After the expiration of these 3-year permits, the other procedure which we just told about will be used for deciding how much stock each owner can have.)

2. At these meetings which the Tribal Council will hold six months before the expiration date of the permits, they will decide just what kind of animals will be allowed to graze in each range unit or in each area. They will decide whether only sheep, only cattle, only rams, or only animals of other types are to be allowed in certain

areas. Or they may decide that combinations of cattle, sheep, or of other animals can be run together in the different areas of the reservation. It is up to the Council to decide this.

3. At these meetings the Navajo Tribal Council will decide how much should be charged as a grazing fee, in case any charges of this kind are made.

4. At these meetings the Tribal Council will decide how long the grazing permit should be good for. But in setting an expiration date they cannot go beyond 5 years. Five years is the limit. They can make it less than 5 years, but not more than 5 years.

5. Permittees can be allowed to graze a certain number of animals free of charge. That is, for a certain number they will not be charged any grazing fee.

(You remember that the livestock men will make a study to find out how many sheep units there is grass for on the reservation. You remember that we said that they would take this number and divide it by the total number of people who have their homes on the reservation. You will remember that the number they get in this way is called the per capita range capacity. This is the number of animals every one on the reservation would have if the total amount of livestock for which there is grass on the reservation were equally divided up among all the Navajos who make their homes on the reservation. This number is probably somewhere around 10 sheep units per person—the exact number is not yet known. It may turn out to be a little less or a little more when it is known.)

According to this grazing regulation, the number of livestock which can be grazed free of charge by each individual cannot be more than this per capita range capacity number. In other words, it would be about 10 sheep units per person. The Tribal Council will decide how many animals each permittee can graze without paying any grazing fee, up to the per capita range capacity number. But the Tribal Council cannot allow free grazing for more than this number without first getting the approval of the Commissioner of Indian Affairs.

(Supposing that this per capita range capacity number should turn out to be 10 sheep units per person. Supposing that the Tribal Council should say that every person who owns livestock can graze 10 of his sheep free of charge. Supposing that you have a permit for 200 sheep. And supposing you have 6 people in your family. That would mean that each member of your family could graze 10 sheep free of charge. That would make 60 head free of charge for your family. But you would have to pay a grazing fee for the remaining 140 sheep in your herd. You would have to pay a fee at the rate set by the Tribal Council.)

A family can get free grazing for a number of stock equal to the number each individual is allowed to graze free of charge times the number of people in the family. If a group of families unite to run their livestock together as an association, then they will be allowed free grazing for a number equal to the number each individual is allowed free of charge times the number of individuals in the Association.

(For example, supposing that 5 families get together to form a livestock association and all run their stock together. Supposing that altogether there are 30 people in these 5 families. Supposing they are allowed to graze 10 sheep each without paying any grazing fee. This would mean that they could graze 300 sheep free of charge. They would have to pay a grazing fee for anything over that number.)

However, free grazing will be allowed only if the Navajo Tribal Council approves. If they want to they can charge a grazing fee for all stock grazed on the tribal land.

On allotted lands the Council cannot allow any free grazing unless the person to whom the land was allotted agrees. And free grazing cannot be allowed on tribal land in any range unit or area beyond the number of animals for which there is grass in that area. If the Commissioner of Indian Affairs thinks it should be done, and if the Indians consent, he can allow families to graze as many as 350 sheep units free of charge.

(Back in 1937 the Special Grazing Regulations were put into effect. At that time it was not thought that the General Grazing Regulations would be best for the Navajos. So the Special Grazing Regulations were made for use until conditions might make it possible to use the regular General Grazing Regulations of the Department of the Interior, or perhaps a set of revised regulations similar to the ones we are telling about in this paper. The General Grazing Regulations are the ones that the Department of the Interior uses on nearly all Indian Reservations. They are written down in the Code of Laws of the Department of the Interior. These General Regulations provide for the payment of grazing fees by people who have livestock on Indian Re-



servations, and they provide for allowing a stockowner to graze a certain number of stock without paying a grazing fee. When the Special Grazing Regulations were put into effect on the Navajo Reservation, the Navajo people said that they did not want to pay any grazing fees at all. They told this to the Commissioner of Indian Affairs, and he gave them permission to have free grazing for all their livestock.

When people pay grazing fees the money they pay goes into the tribal funds. The reason for which grazing fees are paid is that when a man gets a permit to run livestock on the tribal land he is usually allowed to have more animals than he would have if he were only permitted the number he would get if all the animals for which there is grass on the reservation were equally divided up among all the people living on the reservation. Not all the people will have livestock. If they did on the Navajo Reservation, there would only be grass enough for about 10 sheep units per person, as we told before. So when a man is allowed 40 sheep units for himself, let us say, he is using his share of the tribal rangeland and the shares of three other people who do not have any livestock. So, it is felt that he should pay for the amount of the tribal range he uses beyond his own individual share. He cannot pay this to any person or persons, for he cannot know who the persons are whose share of the range he is using. So he pays his fees to the tribe. But, as we said before, if the Navajo people do not want to pay any grazing fees at all they can ask the Commissioner of Indian Affairs to allow them to continue without grazing fees.)

The Tribal Council may have the District Governing Body in each District take over the work we described in (1) and (2). In case this is done, the District Governing Bodies would be the ones that would take care of most of these livestock matters for their own districts. However, if the people in a district are not satisfied with the decisions of their own Governing Body, they can take the matter up with the Tribal Council. The Council may name a committee to act on such appeals. Whatever the Tribal Council decides the people must go by that decision. The Tribal Council can either change the decision of the District Governing Body or uphold it. If the people in a certain district want to appeal to the Tribal Council to change a decision of their District Governing Body, they must write their appeal down on a special paper designed for that purpose, and send it in to the Council within 30 days after the date of the decision of which they didn't approve.

72.8 HÁI NA'ALDLOOSH KÉYAH BIKÁÁ' NAALYÉ BEE BĀ HAZ'Á. Díí bik'ehgo na'nílkáadí náánídlíí dooleet ha'níigo kwii naaltsoos bikáá' sinilígíí 'ánígo ts'ídá haa shíí nízahjii' dibé binaaltsoosígíí bee 'ada'ii'aah dooleet ní. Naabeehó bá náhásdzo bikáá' dibé binaaltsoos ndanideehii t'áá 'ahítjii' t'áá 'ahajjii' bee 'a'nda'at'áah dooleet. Naaltsoos bee 'anáada'doot'áatjii' hastáqá ndeezid da hadziigho biniyee 'álah ná'adleehego ts'ídá 'ánáánát'ée dooleetgi Naabeehó binant'a'í béesh baqah dah naaznili ha'nínigíí Naat'áanii T'áá-tá'í wolyéii yit yaa nínádaat'ííh dooleet. Béesh baqah dah naaznili dajilíinii díkwíigo 'atkéé' haz'á shíí baa nínádajit'ííh dooleet.

1. Ts'ídá 'alqajii'ígíí 'éi hái diné shíí, 'índa haa'í kéyah haz'á-nígíí shíí yikáá' na'nílkáad dooleet. 'Índa haa'í kéyah haz'ánigíí shíí na'aldloosh díkwíí bikáá' sinil dooleet. 'Índa kéyah haa'í haz'áqá shíí na'aldloosh haa wolyéii t'éiyá bikáá' naalyé dooleet. Naaltsoos bee 'ada'ii'aahígíí t'áá bich'í' hoolzhishgo díí kwii 'áníídi ch'idaast'ánigíí bééhózingo 'ánídajil'ííh dooleet. Béesh baqah dah naaz'áni daho'di'níinii. (Kéyah t'áá 'íyisíí hazhó'ó bee baa 'áháyqá dooleet biniyee haa shíí dahoníítsogo Range Unit wolyéego hadahasdzo dooleet ha'ní. Béesh baqah dah naaznili díí k'ad kéyah t'áá 'adahoots'íisigo hadahwíisdzo dooleet ha'nínigíí 'ahgo haz'á béégashii t'éiyá yikáá' da'ayáq dooleet daanígigo yee ndahaz'áqgo t'áá 'ákót'ée dooleet. 'Índa 'ahgo haz'á dibé t'éiyá bá 'át'ée dooleet daanígigo 'atdó' t'áá 'ákót'ée dooleet. 'Índa 'ahgo kéyah hahoodzooígíí deenást'saa' t'éiyá bikáá' sinil dooleet daanígigo 'atdó' t'áá 'ákót'ée. Díí k'ad kódaat'éhígíí béesh baqah dah naaznili bilák'ee siláa dooleet.)

Béesh baqah dah naaznili danilíinii diné bilíí' dahóloonii 'ak'égo bilíí' kéyah yikáá' da'ayáq dooleet daanígigo 'atdó' naaltsoos bee 'ada'ii'aahígíí t'áá bich'í' hoolzhishgo 'ákwíí nehelyé dooleet dajinígigo bee ndahojii'aah dooleet.

Béesh baqah dah naaznili dajilíigigo diné bá ndahojii'á bee há haz'áq ndi ch'il 'anéelt'e' kéyah bikáá' hólónigíí biláahgo na'aldloosh bee badizh'doo'áíigíí 'éi ts'ídá dooda. (Ch'il kéyah bikáá' hólónigíí nínálkah dooleet níigo bikáá' díí naaltsoos. Ch'il hólónii bénáhoodzjigho 'índa na'aldloosh kwíí bíchóoghah lá ha'níigo bee nihíí ndahaníh dooleet. 'ahgo 'ánáadí'níigo 'atdó' diné ts'ídá Naabeehó bá náhásdzo yii' bighan hólógo t'éiyá dibé binaaltsoos bá hadoonah ní. Béesh baqah dah naaznili danilíinii, doodaii' District Governing Body wolyéego hastóí diné yit kéedahat'íinii t'áadoo le'é yá nayik'í yádaakti' bini-

yé ndabi'diis'nílii 'éi dibé binaaltsoos dah náadeididoojihii yee ndahwii'aah. 'Índa díí kó'oolyéenii diné bináhásdzo yii' bighan, 'áko 'éi doo nahdi wó'nii da daanígigo yee ndahwii'aah.)

Naabeehó dine'é bá náhásdzo-biyi' t'áá náhwíist'áqá nt'ée' biyi' 'éi dibé t'áá'tá'í 'ootchosh ha'níigo 'ólta'ígíí bik'ehgo 'ólta'go ts'ídá kwíí bíchóoghah lá ha'níigo-bééhózingo, 'áádóó diné náhásdzo yii' kééhat'íinii dó' ts'ídá 'anéelt'e' bééhózingo, t'áá 'éi ts'ídá 'aheekt'ée-go hataa dadeest'áqgo shíí díkwíí 'at'qq dah dazhdidoojih. Díí k'ad 'aheeníítsogo 'at'qq dah dazhdijaa' silí'ígíí Bilagáana Per Capita Range Capacity deítníigo dayózhí. T'áá'tá'í jizínigíí bee há haz'áanii-go daats'í 'óolyé.

Bee 'ak'idi'dootjii'go hane'ígíí kwii 'ta': — Naabeehó dine'é bá náhásdzoogíí bikáá' ch'il hólónigíí t'áá 'át'ée hazhó'ó naaskáa'go dibé t'áá'tá'í 'ootchosh ha'níigo 'ólta'ígíí díídi neeznádiin dóó ba'aan tsosts'idiin dóó ba'aan 'ashdladi miil bíchóoghah lá (475,000) hodoo'niidgo, diné hoodzo yii' kéedahat'íinii 'awéechí'í dóó 'néíí sáanii, hastóí da ts'ídá sá yik'ee 'adaat'éejii' t'áá 'altso bił' 'éelta'go díkwíí shíí dooleet. Díí t'óó bee hane'ígíí 'át'ée. Doo t'áá 'aaniíhii da. Diné dízdiin dóó ba'aan tsosts'idi miil dóó ba'aan 'ashdladi neeznádiin (47,500) hoodzo yii' kééhat'íí lá hodoo'niidgo dibé díídi neeznádiin dóó ba'aan tsosts'idiin dóó ba'aan 'ashdladi miil (475,000) bíighahgo kéyah yí-neel'áq lá hodoo'niid diné 'anéelt'e'ígíí 'aheekt'éeego ts'ídá 'aheeda-néelt'e'go bitaa dadidoot'aat. 'Áko neeznáa hak'eh níjaa' silí' t'áá-tá'í jizínigíí. Díí k'ad kót'éeego hak'eh níjaa' silí'ígíí 'éi t'áá'tá'í jizí 'aníítsogo hódéet'í'ii daats'í wolyé. 'Ata' hane' daohchijihii shíí 'ta' saad bá nihee dahólógo 'át'ée.

Béesh baqah dah naaznili dajilíinii diné naaltsoos dah dayíítsósígíí kwíí bee bá nahaz'áq dooleet dajinígigo bee hasht'e' ndahojii'aah baa nijikaigo díí haa shíí níítsogo t'áá'tá'í jizínigíí há 'át'ée ha'nínigíí diné t'áá'tá'í sízínigíí díídi 'ahqáq nániiláago t'áá 'ákódígo bee badadizh'-doo'áat. Biláahgóó 'éi dooda. 'Áko 'ahgo dah 'oonéet, 'at'chíní hwéé-héesh'teezhgo dah 'ooldahígíí t'áá'tá'í níítnígo t'áá dí'ídi 'ahqáq nániiláago bee badazh'deez'áqgo dibé díkwíí shíí bikáa'go naaltsoos yee dah yoołtsos dooleet t'áá'tá'í dah 'oonéíigíí yá sízínii.

Kwii 'bee nááhane'ígíí 'ta': — Neeznáa hak'eh níjaa' ha'nínigíí t'áá 'aaníí t'áá 'ákót'éeego t'áá'tá'íhooghanígíí diné 'ta' 'asdzání bił nizhdilt'ée dóó 'at'chíní táá' hólóq'go dóó 'at'chíní binálí nílínigíí dó' bił nííztáqgo t'áá 'ájíítsogo hastáqíí't'ée dooleet. Díí k'ad hastáqíí't'éeego t'áá'tá'í hooghan góne' nííztánigíí dibé naakidi neeznádiin dóó ba'aan dízdiin (240) t'áá 'ákódígo bee há haz'áq dooleet. T'áá 'ákódígo naaltsoos bee há hadoonah. Háálá t'áá'tá'í jínítnígo bee há haz'áanii yéé díídi 'ahqáq nániiláago t'áá 'ákódígo haa didoot'áat ha'ní. Díí k'ad doo t'áá 'aaníí 'ahóót'íídi baa hane' da. T'óó bee 'éé'deetjiih biniyee hane'ígíí 'át'ée. Jó béesh baqah dah naaznili danilíinii bee bídahólnííh ha'ní. Díí kwii t'óó bee hane'go ch'et'ánigíí t'áá bich'í'go 'anéelt'e'go da bee nihá haz'áq dooleetgo da 'át'ée. Díí kwii ch'et'ánigíí yiláahgóó yee nihadi'doo'áíigíí 'éi t'áá 'aaníí doo bee haz'áq da.

(Díí k'ad bik'ehgo na'nílkáadí nihich'í' nínáánát'í'ii bee hasht'e' ní'íldééh biniyee táá' nááhajii' 'ilíígo 'álnééh ha'nínigíí na'aldloosh há dayéelta'ígíí t'éiyá bik'ehgo dibé binaaltsoos 'ákwíí bee ná haz'á níigo dabikáa' dooleet. Naaltsoos dah daalchíí'ii biká'ígíí dóó dízdiin dóó ba'aan tsosts'id wolyéego yihahqá biyi' (1947) t'óó 'áítséed ha'níigo bee hanída'diist'ánéé biká'ígíí dó' t'áá 'álah 'ahíidzo ndi t'áá biláahgóó há 'o'oolta'go 'éi naaltsoos níijjaah yéé 'áníníí' yaa kónízh-doo'níí. Táá' nááhajii' bee nahayáago 'éedahoozin dóó 'índa t'áá 'áál'íí'ígíí 'át'ée dooleet. Diné bilíí' 'ánáadanéelt'e' dooleetgi béná-dahódzin dooleet.)

2. Dibé binaaltsoos bíighah da'dooleetjii' hastáqá ndeezid da hadziigho béesh baqah dah naaznili yiniyee 'álah nádleehgo díí kéyah hadahasdzoogíí kóhoolyéedi si'ánigíí dóó kojí si'ánigíí dó' dibé t'éiyá bikáá' sinil dooleet. 'Índa kwii nááhast'ánigíí béégashii t'éiyá yikáá' naakai dooleet. 'Índa kwe'é nááhast'ánigíí deenást'saa' t'éiyá bá 'át'ée dooleet daanígigo yaa nínádaat'ííh dooleet. Doodaii' kwii kéyah haz'ánigíí dibé dóó béégashii bił 'at'ahgo bá 'át'ée dooleet dajiníí dooleet. Béesh baqah dah naaznili dajilíinii biniyee 'álah 'híidleehgo díí k'ad kót'éeego t'áá hó haa shíí yit'éeego hasht'e' dajit'íí dooleet.

3. 'Índa-na'aldloosh kéyah yikáá' da'ayánigíí bik'é 'azláa dooleet dazhdííniidgo 'atdó' díí kwíí nahalyé dooleet díí da bee hasht'e' nínádahojii'aah dooleet.

4. 'Índa dibé binaaltsoosígíí kónízáad nínáahlzhishgo 'índa 'á-níidí 'ánáálníí dooleet dajinígigo bee hasht'e' nínádahojii'aah dooleet. 'Áko ndi 'ashdla' nááhái biláahdi bee ndahozhdoo'áíigíí 'éi doo-bee haz'áq da. 'Ashdla' nááhái dóó wóshdégé' yaago t'áá haa'í dago 'éi t'áá 'áko.

5. 'Índa diné naaltsoos bá hadahineezdee'ii na'aldloosh dah deinéeyódígíí díkwíí shíí t'áadoo bik'é 'azláhi kéyah yikáá' da'ayáq

dooleet, 'éi t'áa 'a'itso bee ninádahojí'áah dooleet.

(Díí naaltsoosígíí bikáa'gi lahgo díí Naabeehó bá náhásdzooígíí biyi' ch'il hólónígíí ndoolkah ní. Ch'il 'anéelt'e'ígíí bééhoozingo na'aldloosh kwíidi miil bíighah lá nááhodidoo'niit. Naabeehó 'éi kónéelqá' hoodzo yíi' kééhat'j' lá. 'Áko díí na'aldloosh 'anéelt'e' náhásdzo biyi' bíhóoghah ha'nínígíí diné hoodzo yíi' kéédahat'íinii ts'ídá 'aheet-t'éego bitaa dadeest'q silj'go díkwíi dah deididooléet. Díí k'ad t'áa-tá'í jínízínigo 'a'q'q dah dazhdiiláhígíí Bilagáana k'ehjí Per Capita Range Capacity wolyé ha'ní. Na'aldloosh kéyah ch'il bikáa' hólónígíí yíi' 'aheenítso go t'áa 'éi 'aheet-t'éego há 'ahádaas'nilgo t'áa-tá'í jízíi-nee há haz'ánígíí jínigo 'óolyé níigo yaa halne'. 'Díí k'ad t'áa-tá'í jízíinii bee há haz'ánígíí neeznáa daats'í hak'eh níjaa' dooleet ha'nínígíí 'éi t'ah doo ts'ídá bééhoozj'ih da. Neeznáa góne' 'adoolkit t'óó nahalin k'ad baa ntsáhakeesgo. T'ah daats'í wóshch'ishdi dooleet; níwohdi daats'í.)

Díí beehaz'ánii yígíí 'ánigo díí t'áa-tá'í jízí bee há haz'q ha'nínígíí 'éi t'éiyá t'áadoo bik'éhégoó kéyah yikáa' dooleet ní. Bilááhgoó 'éi dooda. Díí k'ad t'áa-tá'í jízí bee há haz'q ha'nínígíí neeznáa da silj'go béesh bq'q dah naaznilí danilíinii yaa ndaast'j'ldgo díí t'áa-tá'í jízí bee há haz'q ha'nínígíí t'áa bich'j'go t'áa haa'í da bini' t'áadoo bik'éhégoó kéyah yikáa' da'ayq'q dooleet dadíiniidgo 'a'dó' t'áa 'ákó-t'éé dooleet. T'áa-tá'í jízí bee há haz'q ha'nínígíí t'ah biláhadi 'anéelt'e'go t'áadoo bik'éhégoó kéyah yikáa' da'ayq'q dooleet dadíiniidgo béesh bq'q dah naaznilí danilíinii, 'áko 'éi 'Indins Binant'a'í 'átsé yee lq' as'j'go 'inda t'áa 'ákónéehgogo t'áa 'ákódooníit.

(Díí k'ad t'áa-tá'í jízí bee há haz'q dooleet ha'nínígíí t'áa 'aaníi neeznáa hak'eh níjaa' silj'gogo díí neeznáa ha'nínígíí t'áadoo bik'é 'azláhi kéyah yikáa' da'ayq'q dooleet dadíiniidgo béesh bq'q dah naaznilí danilíinii. 'Áko 'éi kwii kót'éego bee 'éé-deetj'ih biniiyé 'a' bee hane': — T'áa-tá'í góne' hastájiit'é dahaghango dibéhígíí 'éi naakidi neeznáadiin naaltsoos bikáa'go dah dajíitsóosgo hastájiin t'áadoo bik'éhégoó kéyah yikáa' da'ayq'q dooleet. 'Áko díí kojí' neeznáadiin dóo ba'aan dízdiin yidzihihígíí 'éi bik'é ní'j'jilée dooleet. Béesh bq'q dah naaznilí danilíinii díkwíi shj' nehelyéé dooleet dadidooníit. 'Áko 'éi bik'ehgo nehelyéé dooleet.)

T'áa-tá'í hooghanígíí t'áa-tá'í jízínígíí díkwíi shj' dibé hak'eh níjaa'go doo bik'é 'azláa da dooleet 'inda díkwíidéé' da 'ahii' 'íináago na'aldloosh bee 'a'í 'ídlí bee dah 'adiildee'go t'áa-tá'í jínízínigo hak'ehgo yéel'ta'go haa shj' néelqá' t'áadoo bik'é 'azláhi kéyah yikáa' da'ayq'q dooleet.

Kwii bee hane'ígíí 'a': — 'Ashdla'go dah 'oonéet na'aldloosh bee 'a'í níidlj' dooleet dajínigo 'ahiih jínáago t'áa-tá'í dah 'oonéígíí hastájiit'é jíníjaa'go t'áa 'ájíitsogo tádiin jilt'éego dah jookah dooleet. T'áa-tá'í dah 'oonéígíí hastájiit'é jíníjaa'go 'ákót'é. 'Áko díí tádiin jilt'é ha'nínígíí dibé neeznáa t'áadoo bik'é 'azláhi da'ayq'qgo bik'eh níjaa' dooleet hodoo'niidgo táadi neeznáadiin dibé t'áadoo bik'é 'azláhi kéyah yikáa' da'ayq'q dooleet bee 'a'í jíl'jigo dah dazhneet-kaadígíí. 'Áádóo kojí' díkwíi shj' náánádziih, 'éi t'éiyá bik'é nda'j'jilée dooleet.

Diné béesh bq'q dah naaznilí na'aldlooshii 'a' t'áa jík'eh da'at'chozh dooleet daanigo t'éiyá t'áa 'ákót'éé dooleet. Na'aldloosh t'áa 'át'é bini' bik'é 'azláago diné bikéyah bá náhásdzooígíí yikáa' da'ayq'q dooleet dadíiniidgo 'a'dó' t'áa 'ákót'é. 'Éi 'áají bee bídahólníh.

'Diné t'áa-tá'í sizínígíí Naabeehó bikéyah biyi' haa'í da kéyah bá náhásdzogo yee naaltsoos dah yoo'tsoosgo 'éi díí kéyah bik'é ní'iilyéé dooleet ha'nínígíí doo bee baa náhódóot'j'it da. 'Indá náánátahdéé' diné 'a' díí diné t'áa sáhi bá 'át'éego bá náhásdzo yéé góne' nílj' kwíigo t'áadoo bik'é 'azláhi da'ayq'q dooleet bidi'doo'niit'ígíí 'éi doo bee haz'q da. Béesh bq'q dah naaznilí danilíinii ndi doo ha'át'éego da diné náánátahdéé' nílinii yadi'doo'áat da — ts'ídá bikéyah 'ílinii yee lq' as'j'go 'éiyá 'ákót'é. Naabeehó bikéyah bikáa'gi kéyah 'a'q'q dah nahaz'ánii bikáa'góo, 'inda Range Units daolyéego t'áa 'ada-hoo'ts'ísigo kéyah hadahasdzogo naaznilii bikáa'góo ch'il dahólónígíí bilááhgoó na'aldloosh 'adazhneest'q'q ndi bini' t'áadoo bik'é 'azláhi kéyah yikáa' da'ayq'q dooleet hodidoo'niit'ígíí 'éi doo bee haz'q da. T'áa-tá'í hooghan haz'áni dóo dibé táadi neeznáadiin dóo ba'aan 'ashd-ladiin t'áadoo bik'é 'azláhi kéyah yikáa' da'at'chozh dooleet níigo 'Indins Binant'a'í ha'nínígíí yee hoo't'a'go dóo béesh bq'q dah naaz-nilí danilíinii dóo bi' yá'adaat'éehgo 'a'dó' t'áa 'ákót'éé dooleet.

(Tádiin dóo ba'aan tsosts'idígíí yihahq'q biyi' (1937) díí naaltsoos dah daalchíí' ha'nínígíí bee ch'ihoniyá. 'Íidq'q' díí bik'ehgo na'nílkaadí naaltsoos ntsaa dabiidí'ínígíí diné doo ts'ídá bá yá'át'éeh da hodoo'niidgo t'áadoo 'áají dah diit'í' da. Díí naaltsoos dah daalchíí' ha'nínígíí t'éiyá 'átsé níhá níilyá silj'. T'ah náasdi lahgo 'adahoot'é ndahasdlj'go 'inda díí naaltsoos ntsaa ha'nínígíí bik'ehgo dah 'adi-doolah hodoo'niid, doodaii' t'áa díí naaltsoos dah daalchíí' ha'nínígíí

t'óó háadidoolniit'go bee dah náa'ooldah dooleet hodoo'niid ní. 'Éi k'ad kóq' naaltsoos bikáa' sinilgo dayíníilta'. Díí bik'ehgo na'nílkaadí naaltsoos ntsaa ha'níigo wójíhígíí 'adahwiis'áágóó 'Indins bikéyah naaznilgóó k'asdq'q' t'áa 'a'itsogo bik'ehgo na'aldloosh dah dayílyé. Díí k'ad bibeehaz'ánii yígíí naaltsoos bikáa' náadaháasdzogo bee si'q. 'Éi Department of the Interior wolyéego kéyah biyi' t'éiyá naha-t'á bi' dah 'ooldahígíí bibeehaz'ánii danilínígíí bik'idaasdzoh. Díí naaltsoos ntsaa ha'níigo bibeehaz'ánígíí 'ánigo na'aldloosh kéyah yikáa' da'ayánígíí bik'é 'azlá 'Indins bikéyah naaznilgóó ní, dóo bilj' dahólónii bilj' 'áadanéelt'e'ígíí haa shj' daníitsogo t'áadoo bik'é 'azlá-hi kéyah yikáa' da'ayq'q ní. Naaltsoos dah daalchíí' ha'nínígíí Naabeehó dine'é yik'ehgo dah diikáhq'q'q'q' na'aldloosh kéyah yikáa' da'ayánígíí doo bik'é 'azláa da dooleet, 'éi doo daníidzin da dadíiniid. 'Áko t'áa 'éi bik'ehgo 'Indins Binant'a'í nílinii yee ba'di'ní'q'qgo kéyahígíí doo bik'é ní'iilyéégoó 'ályaa.

Na'aldloosh kéyah yikáa' da'ayánígíí bik'é ní'iilyéego béeso 'aa-jí' 'adahinidéhígíí tók'q'í bibéeso dadíi'niigo dayíníij'ihígíí 'adaat'éhígíí bitahj' 'ahinidéhé. Jó t'áa-tá'í jízínígíí neeznáa daats'í bee há haz'q'q dooleet ha'níigo 'áníidí bee níhi' hóone'. 'Áko díí t'áa-tá'í jízíigo bee há nahaz'q'q ndi 'a' bilj' 'adaadin 'áko 'éi 'áají bídadéet'í' naha-línéé bits'q'q' chojoo't'í nilj'. 'Éi bq'qgo díí béeso nehelyéhígíí diné bí-béeso bitahj' 'anahinidéhé. Díí k'ad t'áa hó hódéet'í' yéé 'inda ha'-at'chíní díkwíigo da 'áají bídadéet'í' nahalinéé 'éi doo bik'é nda'j'jilée da. Lahjí diné bilj' 'adaadinii 'áají bee 'a' haz'ánéeni' bits'q'q' cho-joo't'ínígíí t'áa bí diné bilj' 'adinii bich'j' ní'j'jilée dooleet shj' ndi 'éi doo bihónéedzq'q da. Jó ts'ídá bíi' nílinii doo bééhózin da 'éi bq'q díí béesoígíí t'óó diné bibéeso bitah-nahinidéhé. Díí ní'iilyéé dooleet ha'nínígíí Naabeehó dine'é t'áa bí bee bídahólníh. Doo dazhnízin dago t'óó 'Indins Binant'a'í ha'nínii bee bi' dahozhdoolnih. 'Áádéé' ha'át'éego shj' há yaa ntsékees dooleet.)

Díí saad kwii 'ashdla'go daats'í 'at'kéé' dah shijaa'go bee 'ahi' dahwiilne'. 'Áko saad t'áa-tá'í dóo naaki góne' dah shijaa'ígíí díí k'ad diné bi' dah nahaz'q'q'q' t'áadoo le'é diné bi' kéédahojit'íinii bá nabi-k'í yádajit'í' dooleet biniiyé jiznilii hanaanish 'adajósingo 'adajilée-hgo t'áa 'ákót'é. T'áa 'aaníi 'ákódzaago díí k'ad ndahasdzogo kéyah nahaz'q'q'q' t'áadoo le'é hadahat'éehii hó bindajilnish dooleet. 'Áko ndi t'áadoo le'é bee ndahojii'aahígíí diné bi' kéédahojit'íinii doo bi' 'ákwii da danilj'go 'éi t'áa béesh bq'q dah naaznilí danilíinii bá yaa ndaast'j'ldgo dooleet. 'Áko díí béesh bq'q dah naaznilí danilíinii yee ndahwii'aahii t'éiyá bee lq' 'ooleet dooleet. Díí 'áají yee ndahwii'aa-kígíí t'éiyá bee nihwiilzhíish dooleet. Lahgo haz'q' díí diné t'áadoo le'é bá nabik'í yádajit'í' biniiyé jiznilii t'áadoo le'é bee ndahojiz'q'q' nt'éé'go diné bi' kéédahojit'íinii doo bi' yá'adaat'éeh dago t'áadoo tádiin yit'kaahi béesh bq'q dah naaznilí danilíinii bee naaltsoos biyaa ndazhdooltsos. 'Éi 'áají yaa ndaast'j'ldgo há lahgo 'ánideidléehgo t'áa 'ákódooníit. Doodago shj' 'a'dó' dooda.

**72.9 GRAZING PERMITS.** All livestock grazed on the Navajo Reservation must be authorized by a grazing permit issued by the Superintendent based upon the allocations made by the Navajo Tribal Council or its duly authorized representatives and held in the possession of the permittee. No permit shall be assigned, sublet, modified, or transferred without the written consent of the permittee, the local governing body and of the Superintendent; provided that nothing herein shall be construed as preventing the Commissioner of Indian Affairs from taking any action necessary, without further consent of the parties, properly to regulate the range so as to prevent its deterioration. No permit shall be transferred except in its entirety. Upon the death of the permittee his or her permit may be held intact for use of the immediate family of the deceased permittee, for the unexpired period thereof.

**72.9 GRAZING PERMITS.** The Tribal Council, or someone it names to act for it, will decide how the tribal rangeland is to be distributed among the people who have livestock. The Council will decide who is to use just what area of land. If John Doe wants to get a permit the Council will decide just where he is to graze his stock. Then the Superintendent will issue him a permit, and on this permit it will tell where he is to graze his stock, just as the Council decided. No one can run livestock on the reservation unless he has such a permit. Also, the permits under these revised grazing regulations cannot be changed in any way unless the District Governing Body and the Superintendent give their consent in writing. This means that you cannot let anyone else use your permit either for money or free of charge. You cannot turn your permit over to anyone else. You cannot change your permit in any way. You cannot do any of these things unless you first get the



written consent of the District Governing Body in your area, and of the Superintendent. However, the Commissioner of Indian Affairs can take any action he thinks is necessary in order to prevent the land from being ruined. He does not need anyone's consent in order to take whatever action he thinks is necessary. When a permit is turned over to someone else it has to be turned over whole. You cannot give part of your permit to one person and part to another. When a man dies the permit that was made out in his name can continue to be used by the rest of the family until this permit expires.

**72.9 NA'ALDLOOSH BINAALTSOOS** Béesh bəqəh dah naaz-nilí danilíinii, doodaii' t'óó biniyé nibi'dee'nil danilíinii da, diné hoo-dzo yii' kéedahat'iinii kéyah na'aldloosh bá chool'iinii yitaa deidi'a'. Kó'oolyéenii, doodaii' diné kwii kéedahat'ínigíi kéyah kóhoolyéego haz'ánigí bilíi' dah deinéetkaad daanigo yee ndahwii'aah dooleet. Ła' jizí naaltsoos dibé binaaltsoos Ła' shá hadoonah jiniigo béesh bəqəh dah naaznilí kwii na'nítkaad dooleet dahodidooníi. 'Áádóó Naat'áanii T'ááŁa'í há 'iidoolíi. Díi naaltsoosígíi kwii kéyah haz'á-nigíi t'éiyá bikáa' na'nítkaad dooleet níigo bikáa' dooleet. Béesh bəqəh dah naaznilí há yee ndahaz'ánéé t'áá 'éi bik'ehgo. Na'aldloosh binaaltsoos doo Ła' bee ha'deet'aah dago 'éi na'aldloosh doo bee há haz'áq da diné bináhasdzo biyi'. District Governing Body wolyéego diné t'áadoo le'é yá yaa deinít'ínigíi doodaii' Naat'áanii T'ááŁa'í ha'nínigíi t'áadoo yee naaltsoos há 'íiléhégo díi beehaz'áanii 'ánínigíi doo Łahgo 'ánízhdoolíi da. Naat'áanii T'ááŁa'í, doodaii' diné bi-nant'a'í danilíinii t'áadoo deiníhigo dibé binaaltsoos doo diné Ła' bazh'dooltsos da. 'Azhq doo yik'é hach'i' na'iilée da ndi. Díi dibé binaaltsoos doo Łahgo 'ánídooníi da nínigíi t'áá 'aaníi 'ákót'é. Diné t'óó Ła' baqzhdee'aah ndi dooda. Naat'áanii T'ááŁa'í, 'inda diné bi-nant'a'í danilíinii yee naaltsoos há 'ádayiilaago t'éiyá. Díi k'ad 'ílaáhdéé' 'Indins Binant'a'í ha'nínii t'éiyá t'áá 'aŁtsó bilák'ee silá. Díi kéyah bee baa 'áháyánéé háadi da t'áadoo bahat'aadi doc 'ákwii 'ánéeh dago 'Indins Binant'a'í díi beé nahaz'áanii yéé t'áá bí nízínigíi 'át'éego Łahgo 'anéídléehgo 'ákwíidoolíi. Díi dibé binaaltsoosígíi náánáŁahjii' diné Ła' baa náájíŁtsóosgo doo t'áá bighqadídóó diné bi-ch'i' kózhdoolíi da. Diné Ła' t'óó bá 'aŁts'ájíniitgo ndi dooda. T'áá 'át'é t'áá Ła' bizhi'go t'éiyá kózhdoolíi. 'Inda dibé binaaltsoos bəqəh 'adahoodjii'ígíi ndi 'aŁchíní danilíinii t'áá k'ideidooltsos 'íléi bee 'íi-Łaqjii'.

**72.10 TRESPASS.** The owner of any livestock grazing in trespass on restricted Indian lands is liable to a penalty of \$1 per head for each animal thereof together with the reasonable value of the forage consumed and damage to property injured or destroyed.

The following acts are prohibited:

- The grazing upon or driving across any restricted Indian lands of any livestock without an approved permit.
- Allowing livestock to drift and graze on restricted Indian lands without an approved permit.
- The grazing of livestock upon restricted Indian lands within an area closed to grazing of that class of stock.
- The grazing of livestock by a permittee upon the area of restricted Indian lands withdrawn from use for grazing purposes to protect it from damage by reason of the improper handling of the livestock after the receipt of notice from the Superintendent of such withdrawal, or refusal to remove livestock upon such instructions from the Superintendent when an injury is being done to the Indian lands by reason of improper handling of livestock.
- The grazing of livestock on a range unit by a permittee in violation of the range management plan for that range unit as approved by the Superintendent.

**72.10 TRESPASS.** Anyone who allows his livestock to go into areas where they are on someone else's land can be fined a dollar a head for his animals, and he must also pay for the grass his animals have eaten and for any property they injured or destroyed. The following things cannot be done:

- Some areas are set aside as range units, and the grass in these areas is for certain people who have a permit allowing them to use those areas. A person cannot graze his stock in such areas unless his permit allows him to do so. Also, a person cannot drive his stock across such an area unless he gets a permit to allow him to cross it.
- Livestock cannot be allowed to graze or wander around wherever it pleases on any of the areas set aside for the use of certain people who have permits for the use of these areas. A person cannot allow his livestock to go into any of these areas unless his permit says that they are allowed there.

3. Some areas will be set up here and there for such purposes as keeping rams separately, or perhaps to keep calves, colts and other animals in a separate place. Or there may be an area here and there set aside for cattle only, or for sheep only. A person cannot allow his livestock to graze in areas of this kind, unless he has a permit to do so. And if there is an area set aside for cattle only, he cannot allow his sheep to run in there.

4. It may sometimes be found that there are areas of land that have been damaged by too much livestock, or by poor care of the land. The Superintendent may send out a notice to a person who is using an area of this kind for grazing, and may tell him that he will have to take his stock off because the area cannot be used for a while. A man who is told by the Superintendent that he must remove his stock from an area like this must do it. If he does not do what the Superintendent says, he will have to pay fines as we told above.

5. The range will have to be used in each one of the range units according to a plan. There will be a separate plan for each of these range units. The plan will tell the people who use the land in a range unit just what seasons of the year they can use that land, and it will tell them other things like that which have to do with caring for the land. The people who use that area of land must follow the rules of the plan which was set up for the care of that land.

**72.10 BEEHAZ'ÁANII BAŁH DAHOJIIŁ'A'GO** Łahjii kéyah haz'áq bii' há haz'áq 'nt'éé' na'aldloosh dah jooléetii náánáŁahjii' ké-yah hats'áq' yiih yikaigo t'ááŁa'í sizínigíi t'ááŁa'í béeso bik'eh ní'áqgo nályééh hodi'dooníi. Ch'ił yiyíiŁchózhigíi haa shíi néelt'e' yiyíiŁchozh 'éi dó' bik'é niná'jidléego dó' t'áá 'ákót'é. 'Inda 'inichxó'í danilíinii Ła' doo 'ákwii 'ádayiila dago dó' bik'é ninázh'doodléet. ('Éi 'anit'i' da ndayizhnizhgo 'ááŁiŁní.) Díi k'ad kwe'é 'ashdla'go 'aŁkéé' haz'ánigíi bits'qə dahasti'.

1. T'áá 'áhání nahalingo kéyah bee baa 'áháyq biniyé t'áá 'adahoolts'iisigo Range Units daolyéego hadahasdzooígíi biyi' diné naaltsoos bee bá 'adaalyaaii t'éiyá bá haz'áq. 'Ákót'éego nahaz'ánigíi doo Ła' naaltsoos bee há 'álya dago doo Łahgo yah 'idízh'nóotkaŁ da. 'Inda t'áadoo naaltsoos bee há 'álnéhé bikáa' gónaa ch'ídi'nóol-kałigíi ndi dooda. 'AŁtsé bee ha'deet'áqgo t'éiyá.

2. 'Inda Łii', béegashii da t'áá bíhólníihgóó t'áá bini' dahidi-káahii díi diné kéyah yee naaltsoos bá 'adaalyaago yii' dah naazhjaa'-go naaznilígíi yiih doogátigíi dó' doo bee haz'áq da. Naaltsoos bá dahółoonii t'éiyá 'ákóne' bá haz'áq.

3. 'Inda Łahgóó shíi deenást'saa' t'éiyá bá 'nda'azt'i' dooleet. Łii', béegashii, dibé da t'áá hái shíi bá ná'azt'i' shíi t'áadoo bee ha'-deet'aahigo na'aldloosh doo biyi'jii' kózhdoolíi da. Béegashii t'éiyá bá ná'azt'i'go dibé doo 'ákóne' bá haz'áq da. 'Éi dó' kót'é 'íishjqq.

4. Kéyah chodajool'iinii t'áá hó doo baa 'adahojilyánigíi bi-niinaa háadi da na'aldloosh kéyah Łahgo haz'áq yikáa' dahodiitŁhii'go Naat'áanii T'ááŁa'í ha'nínigíi na'aldloosh ch'ídahinoŁkaad hodidooníi. Kéyahígíi bini' haa nízahjii' da háádoolyih biniyé. 'Ákót'éego Ła' nilíi' nahgóó naa ch'ójeeh hodiíniidgo Naat'áanii T'ááŁa'í ha'nínigíi, dóó t'áadoo 'ájíidzaa dago kwii 'ánídi baa hóone'ígi 'át'éego nályééh hach'i' yídoolta. Kót'éego bik'é ninázh'doodléet.

5. Kéyah diné yqəh dah naazhjaa'go hadahasdzooígíi ts'ídá t'áá bá nahast'ánéegi 'át'éego t'éiyá chooll'ii dooleet. Díi k'ad kéyah 'aŁqə naaznilgo hadahasdzogóó 'aŁqə 'át'éego nahat'a bá 'aŁkéé' sinil dooleet. Jó keeha' 'inda keeshi' da danilíinii binahat'aagi 'ááŁ-yiŁní. 'Inda kéyah baa 'áháyqəgi da shíi t'áá 'aŁqə 'át'éego bá daho-nít'i' dooleet. Kéyah chodajool'iinii díi k'ad haa shíi yit'éego bee há nahaz'áq shíi t'áá 'aŁtsó bida'jósín dooleet.

**72.11 CONTROL OF LIVESTOCK DISEASES.** The Superintendent shall require to be dipped, restrict the movement of, or prevent the introduction of, livestock where necessary to prevent the spread of contagious or infectious diseases, or where necessary in the economic interest of the Navajo Indians. Livestock shall be dipped annually when, in the opinion of the Superintendent, such dipping is necessary to prevent the spread of contagious diseases, or when necessary to eradicate or control ticks, lice and other parasites. These annual dippings shall be completed on or before September 1st of each year. Livestock may, however, be dipped at other times when necessary. No stock shall be brought on the reservation from outside the reservation without a permit from the Superintendent, in order to safeguard Indian livestock from infectious and contagious diseases, and insure good quality sires and breeding stock. The Superintendent may also require annual round-ups of cattle, horses and mules in each district for the purpose of vaccinating, dehorning, castrating or branding.

72.11 CONTROL OF LIVESTOCK DISEASES. Whenever it is necessary the Superintendent can require that the people dip their stock. And if it is necessary to take action to prevent the spread of contagious diseases among livestock, the Superintendent can prevent the bringing in of diseased stock from outside the reservation, or he can tell a man not to move his stock from one place to another, or he can tell him to move it only to certain places and not to others. The Superintendent can do any of these things if he thinks that it would be to the advantage of the Indians. Livestock will have to be dipped every year if the Superintendent thinks that it is necessary to prevent the spread of contagious diseases, or to get rid of ticks, lice and other parasites. (These matters are up to the Superintendent—he must decide about them.)

When the livestock is given a yearly dipping, the dipping must be finished on or before the first day of September. Of course the stock can be dipped at other times during the year if the Superintendent thinks it is necessary to do so. No one will be allowed to bring stock into the reservation from outside unless he first gets a permit from the Superintendent. This action is necessary to prevent diseased animals from being brought in, and it will also keep people from bringing in worthless breeding stock. It will make sure that, when they bring in animals from the outside, these animals will be good in quality so that their young will also be of good quality. The Superintendent can also tell the people to round up their cattle, horses and mules in each district every year to vaccinate, cut off the horns, castrate or brand them.

72.11 NA'ALDLOOSH BITAADAALNIIHII BAA 'ATIHAT'JIGI Naat'aanii T'áá'tá'í ha'nínígíí tanáada'diyoo'nił níigo diné yitahgóó hane' 'ánidayiil'jii dooleet t'áa ha'át'éegi ndaa'niih danilíinii hazl'jii go doodaii' t'óo naosniigo da. Háálá díí tanída'a'niłígíí beegogo naat'niih danilíinii doo 'qá kónéeh da. 'Índa t'óo'déé' diné bináhásdzo góne' na'aldloosh yah 'adahinilkaadii bił yah 'ada'iilyeedii da hazh'ó'ó danil'jii go 'índa wóne'jii kódaalne' dooleet. 'Índa diné ta' na'aldloosh baqah dah nahaz'qágo hwee hólógo na'aldloosh nááná'ahjii' t'áadoo yił 'ahékahí hodidoonił Naat'aanii T'áá'tá'í. Doodaii' háajj' da kóníléehgo bini' t'áa 'ákwii t'éiyá naakai hodidoonił. Naat'aanii T'áá'tá'í ha'níníinii díí k'ad t'áa nináhahááh bik'eh há tanída'a'nił dooleet níigo t'áa 'ákót'é. Jó 'éidígíí beego t'áadoo le'é na'aldloosh bitaadaat'niih, yaa', 'índa ch'osh da 'ádaat'éii doo t'áa 'át'é bitah diłniih da. (Díí k'ad 'ákódaat'éii baa 'aháyqági Naat'aanii T'áá'tá'í wolyéii t'éiyá yich'jii' 'at'áago bilák'ee silá.)

T'áa nináhahááh bik'eh há tanída'a'niłgo 'ályaago 'éi 'aak'eejii' hodilzhishgo Bini'ant'qátsoh (September) ha'nínígíí 'áa'iijii' kéyah bikáá' 'adahwiis'áagóo t'áa 'ájiltso há tanída'ii'nił dooleet. 'Índa t'áa bita'gi t'áa haa'í da diné bá tada'doo'nił níigo Naat'aanii T'áá'tá'í, 'áko 'at'dó' t'áa 'ákwáálnił dooleet. T'áadoo naaltsos bee há 'álné'hé t'óo'déé' hoodzo biyi' góne' na'aldloosh ta' kódooní'ígíí 'éi doo bee haz'qá da. Naaltsos t'áa géedgo 'éi na'aldloosh doo ta' yah 'adínóodzot da. Háálá na'aldloosh ya'ádaat'éehii t'éiyá hólógo dooleet ha'níigo bihodiikaal yéé na'aldloosh doo ya'ádaat'éhígíí bitahjii' kólyaago t'áadoo ya'ánáánát'éeh da. T'áa naakits'áadah náhidizíid bik'eh 'jii', béégashii 'índa dzaanéz da 'álah 'ánídaal'jiihgo 'azée' bił baa 'ańda'atsih dooleet, dóo bidee' dahagéesh dóo bíńda'diidli' dóo bicho' da hadaha'nił da baa niná'aldah dooleet níigo Naat'aanii T'áá'tá'í wolyéii yee nihoní'qágo t'áa 'ákót'éé dooleet.

72.12 FENCES. The Superintendent shall regulate the fencing of range and agricultural lands. Written authority from the Superintendent, or from a duly authorized representative, must be secured before any fences are constructed. The Superintendent may require the removal of any unauthorized existing fences, if in his judgment such fences interfere with proper range management or an equitable distribution of range privileges. All inclosures fenced for the purpose of protecting agricultural land shall be kept to a size commensurate with the needs for protection of this agricultural land.

72.12 FENCES. The matter of fencing the land areas where livestock is grazed, and the fencing of fields, is up to the Superintendent. Before anyone can build a fence he must first get the approval of the Superintendent, or of one of the Superintendent's representatives. He must get this approval in writing. If there are any fences standing right now which were put up without the Superintendent's approval, he can order them taken down if he thinks that they are in people's way, or in the way of activities which are necessary for the care of the land. Or if he thinks that these fences prevent some of the people living in that area from getting their share of the rangeland, he can

order them taken down. When a fence is put up around farm land, it must just go around the borders of the farm land itself. A person cannot include a large area of extra land in addition to his fields within the fence. (This rule is the same as the one in the Special Grazing Regulations.)

72.12 'INÍDA'AZT'I'ÍGÍÍ Na'aldloosh kéyah yikáá' da'ayqá dooleet biná'ált'ihgi 'índa kéyah k'éé'dilyéehii biná'ált'ihgi Naat'aanii T'áá'tá'í ha'nínígíí t'éiyá bee bihólníih. Ha'át'éegi da 'ndeesh't'ih jiniiz'jii go Naat'aanii T'áá'tá'í naaltsos yee há 'áyiilaago t'éiyá nízh'doołt'ih. T'áa 'áádéé' ta' bá naalnishii da ta' naaltsos há 'áyiilaago dó' t'áa nízh'doołt'ih. 'Índa ha'át'éegi da haada honíłtsogo ná'ázt'i' go t'áa bíyó t'áa baa honíłt'ago si'qágo néidoolchxqot didoonił Naat'aanii T'áá'tá'í. 'Índa kéyah bikáá' k'ééda'dilyéehii binída'azt'i'ígíí doo t'áa 'áléi 'ákóhgo binída'azt'i' da dooleet. Ts'ídá t'áa k'éé'dilyéeh bibaqhági t'éiyá 'ahéé'nił'i' dooleet. (Naaltsos dah daalchíi' ha'nínígíí 'at'dó' t'áa kót'éego yee has'q.)

72.13 CONSTRUCTION NEAR WELLS STOCK WATER PONDS AND SPRINGS. The Superintendent shall regulate the construction of all dwellings, corrals, and other structures within one-quarter mile of government developed springs, stock water ponds or wells. Written authority from the Superintendent or his duly authorized representative must be secured before any dwellings, corrals, or any other structures may be constructed within one-quarter mile of government developed springs or wells.

72.13 CONSTRUCTION NEAR WELLS, STOCK WATER PONDS AND SPRINGS. The putting up of buildings within 1320 feet (a quarter of a mile) of springs, ponds or wells developed by the government to supply stock water, is a matter which is up to the Superintendent. Before a person can put up a house, hogan, corral or any other kind of a building within 1320 feet of such places, he must first get the written approval of the Superintendent, or of a representative of the Superintendent.

72.13 TÓ BIT'ÁAGI T'ÁADOO LE'É NDAA'NILIGÍÍ Wáashindoon tó yá hasht'e dahoolaago hadaazl'jii dóo tók'ehashchíin 'adahoolyaago tó naazk'qágo dóo ná'ooabałgo tó hadayiłt'oodí naaznigóo ts'ídá bit'áagi táa'ts'áadahdi neeznádiin dóo ba'aan naadiindi 'adées'eezgi t'áa bich'jii'gi Naat'aanii T'áá'tá'í ha'níníinii t'áadoo yee ha'dee'aahí hooghan 'índa kin, dibé bighan, 'jii' bighan da doo ta' nizhdoo'at da. Naat'aanii T'áá'tá'í bee bizh'niłnii'go dóo naaltsos yee há 'áyiil'jiihgo 'índa 'ákódaat'éii tó bit'áagi ndaa'nil. Naat'aanii T'áá'tá'í yił ndaalnishii ta' naaltsos há 'áyiilaago dó' t'áa 'ál'jii.

#### 72.14 DEFINITIONS.

(a) SUPERINTENDENT. This term shall mean the General Superintendent of the Navajo Service or any of his subordinates whom he authorizes in writing to act for and in his behalf.

(b) NAVAJO TRIBAL COUNCIL. The legally elected delegates of the Navajo Tribe, meeting in a body in a general session duly authorized by the Commissioner of Indian Affairs.

(c) DISTRICT GOVERNING BODY. The legally elected or appointed community representatives meeting in the district in which they reside in a body recognized by the Navajo Tribal Council as the district governing body in a general session authorized by the Superintendent.

(d) FAMILY. All persons occupying a single habitation, or living in a single domestic group, whatever the age or relationship of the persons may be, provided, that the Navajo Tribal Council or its duly authorized representatives may determine in cases of doubt who are the members of a given family.

#### 72.14 DEFINITIONS.

1. SUPERINTENDENT — As this word is used in these grazing regulations, it means the man who is the Superintendent of the Navajo Service, or any other man who works for the Superintendent and to whom the Superintendent has given written authority to act for him, or in place of him.

2. NAVAJO TRIBAL COUNCIL — This means that group of delegates elected by the Navajo Tribe according to law, and who all get together in meetings (at Window Rock) which are authorized by the Commissioner of Indian Affairs.

3. DISTRICT GOVERNING BODY. This means that group of



leaders in each district who are chosen by the people in their district to represent them. The District Governing Body meets in a body at meetings which are authorized by the Superintendent. This group must be recognized by the Tribal Council as the group which has authority in each district.

(As we explained before, these District Governing Bodies have not yet been set up. But they will be set up to handle some grazing matters in each district for the Tribal Council.)

4. FAMILY. This means all people living in a single house or hogan, or in a single cluster of houses or hogans. The age and relationship of the individual people to one another doesn't make any difference. However, if there is any doubt as to whether a certain person is a member of a certain family, the Tribal Council or its representative must decide the matter.

#### 72.14. TS'IDA 'AALYIENINII

1. NAAT'AANII T'AAŁA'I: — Naat'aanii T'aałá'i ha'níigo ts'ídá 'alqajj' Naabehó bikéyah bikáa'gi bihólníihii 'óolyé. Díí naaltsoos bikáa'gi díkwíigo shíí Naat'aanii T'aałá'i wolyéii t'éiyá kót'éego yee nihwii'aah níigo dabikáá', Naat'aanii T'aałá'i ha'níinii yit ndaal-nishii ndi łahgóó t'áa yee 'ada'dii'aah ndi 'ákót'éego dabikáá'.

2. BÉESH BAĀH DAH NAAZ'ANÍ: — Díí 'éiyá hastóí Naabehó dine'é binant'a'i daniljigo Tségháhoodzánídi 'átah 'ánát'ijhgo t'áadoo le'é Naabehó dine'é yá yaa nínadaat'ijhígíí 'ádabidii'ní. Diné łá' béesh baqah dah naaznilí daanii łeh. 'Éí t'áa 'éí 'óolyé. T'áadoo le'é díí béesh baqah dah naaz'ání ha'níinii yee lq nda'at'eeshii Wáashindoo'góo 'Indins Binant'a'i wolyéego dah náánásdáá'góo 'ahí'nííł. 'Aadi yee lq náá'át'eeshgo 'índa 'iljigo hidit'ééh.

3. DISTRICT GOVERNING BODIES: — Díí t'éiyá districts da-wolyéego 'akwígíí wolyéego náhásdzooígíí dabidii'níigo dayíníijhígíí biyi'góó naaznil dooleet. T'áa honáhásdzo biyi'gi t'éiyá diné bił kée-dahojit'íinii t'áadoo le'é bá nabik'í yádajit'igo honaanish danilj dooleet. Jó 'éí kót'éego hastóí yá'át'éehgo t'áadoo le'é nayik'í tsídaat-keesii díkwíí shíí naaznil dooleet. Díí k'ad district wolyéego hotsaago hadahasdzo biyi' diné kээdahojit'íinii t'áa hó hanant'a'i danilj dooleetii nínadaji'nił dooleet. 'Áko díí Naat'aanii T'aałá'i ha'nínígíí t'áa yinihgo 'átah 'íjidleehgo t'áadoo le'é nabik'í yádajit' dooleet. 'Áádóó 'índa béesh baqah dah naaznilí danilíinii dó' t'áa bił bээdahózingo 'atah dajilj dooleet. (Díí District Governing Body wolyéego diné yit kээdahat'íinii t'áadoo le'é yá hasht'e deit'j dooleet ha'nínígíí t'ah doo łá' nii'níł da. Hahgo shíí łá' ndadoo'nił. 'Áko 'éí na'aldloosh kéyah bikáa' ndahaa'nilgi yaa ndaat'j dooleet. T'áa 'éí yee béesh baqah dah naaznilí ha'níinii yíká 'anájah dooleet biniiyé)

4. T'AAŁA'I HOOGHANGO DAH 'OOLDAHÍGÍÍ — Díídíígíí 'éí łá' jizj ha'at'chíní 'índa hatsóóké da, 'índa t'áa háłida t'áa 'áhánigo bik'ijooldził danilíinii t'áałáhági bił dahaghango 'áatyit'ni. 'Áádóó koj' hastóí, sáanii da 'atdó' t'áa hó t'éiyá dahonit'j nahalinge ha'at'chíní yit hwééheesht'eezhii 'éí t'áa 'atso 'áatyit'ni. Łá' da t'áa bíyó t'áa hoł naaki daniljigo 'éí béesh baqah dah naaznilí danilíinii haa shíí yit'éego há yee hādadoodizh.

**72.15 LAND MANAGEMENT DISTRICT NO. 6. The regulations in this part shall not apply to Land Management District No. 6 as now established or hereafter established.**

72.15 LAND MANAGEMENT DISTRICT NO. 6. These grazing regulations have nothing to do with District 6 as it is set up now, or

as it might be set up in the future. (District 6 is Hopi land.)

72.15 HASTANIGII WOLYÉEGO NAHASDZOOIGII Hastánígíí wolyéego Kiis'aanii bináhásdzooígíí 'éí díí naaltsoos k'ad kwii baa hwiinít'ínígíí doo bídeét'i' da. Náásgóó t'áa 'ákót'éego hahoodzogo 'ahool'aa dooleet shíí ndi t'áadoo bididoot'ih da. ('Éí Kiis'aanii bikéyah 'át'é, 'éí bqq.)

**72.16 ENFORCEMENT. The provisions of this part shall be enforced through the Navajo Tribal Court of Indian Offenses on the basis of applicable provisions of the Law and Order Code. In the event of inability or refusal of the Tribal Court to act thereon, the Superintendent shall report repeated violations to the United States Attorney for appropriate court action; provided, that nothing herein shall be construed as preventing the Commissioner of Indian Affairs from taking any action necessary to regulate properly the range as set forth in Sec. 72.9 of this part, or to enforce these regulations through the appropriate court.**

72.16 ENFORCEMENT. The rules contained in these grazing regulations will be enforced through the Navajo Tribal Court of Indian Offenses, in accord with provisions of the Navajo Law and Order Code which apply to the various ways in which people might violate any of these grazing regulations. If some part of this grazing regulation is repeatedly violated, and if the Tribal Court is unable to put a stop to these violations, or if the Tribal Court refuses to take the necessary action to stop these violations, then the Superintendent will report the matter to the United States Attorney for the kind of court action needed. The Commissioner of Indian Affairs can take any action he thinks is necessary to take proper care of the range, as we told in section 72.9. And the Commissioner of Indian Affairs can enforce these grazing regulations through any kind of court. (The kind of court, Tribal or Federal, will depend upon the nature of the violation.)

72.16 BEEHAZ'AANII BI'OONISHGI. Bik'ehgo na'nilkaadí dooleet ha'níigo kwii k'ad baa hwiinít'ínígíí bibeehaz'aanii yígíí t'áa dinéji 'aa dahwiinít'íinii bibeehaz'aanii yígíí bił 'ahiih daahya'go bił danit'i' dooleet. Doo 'ákqó 'ádajoolit dago t'áa dinéji 'aa dahwiinít'j góne' yah 'ahit'éeh dooleet. Beehaz'aanii łá' baqah dah dahojit'igo t'áa dinéji 'aa dahwiinít'j góne' t'áa ch'ééh 'al'jigo, doodaii' 'ánihwii'aahii danilíinii nihí doo baa ndadit'j da daanigo da, 'éí t'óó Naat'aanii T'aałá'i ha'nínígíí bee bił náhodoonihgo Wáashindoon yá 'agha'diit'aahii danilíinii yaa néidoot'ih. Díí Wáashindoon yá 'agha'diit'aahii nilíinii 'índa háí 'aa hwiinít'j shíí yit yah 'iididoo'áát. Kéyah na'aldloosh yíkáa' da'ayáanii baa 'aháyáqgi 'éí 'Indins Binant'a'i nilíinii ts'ídá t'áa yaa ntsékeesigi 'át'éego yinaalnish dooleet. Jó 'éí t'áa 'ákónigo saad 72.9 wolyéego dah shijaa'ígíí yaa halne'. 'Áádóó díí bik'ehgo na'nilkaadí ha'níinii bibeehaz'aanii danilínígíí baqah dah dahojit'aałgóó dó' 'Indins Binant'a'i nilíinii 'aa dahwiinít'j t'áa bí nízini góne' yah 'iidiyii'aah dooleet. ('Áko ndi haa shíí yit'éego yéigo beehaz'aanii baqah dah hojiit'a', 'éí t'éiyá bihólníh. T'áa dinéji 'aa dahwiinít'ínígíí dóó Wáashindoon yá 'ánihwii'aahii danilíinii, t'áa háájí da yit yah 'iit'éehgo bee bá haz'q.)